



CERTAINE
Sermons prea-
ched before the Queenes
Maiestie, and at *Pauls*
crosse, by the reuerend fa-
ther IOHN IEVVEL
late Bishop of
Salisbury.

Whereunto is added
a short Treatise of the Sa-
craments, gathered out of o-
ther his sermons, made vpon
that matter, in his cathe-
drall Church at
Salisbury.

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excellent Maiestie.

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1. 6^o Iesh: fo: 3^o
- 2 1^o Agge. fo: 36^o
- 3 6^o Hab. fo: 27.
- 4 9^o Matt: fo: 76
- 5 11^o Lu: 11^o fo: 89.
- 6 13^o Jo: 12 fo: 104.
- 7 of y^e Lament^z. fo: 125
- 8 The Lookingeglasse. fo. 184
- 9 Practise of Chancery. fo: 205.
- 10 m^r Grots Sermon. fo: 224.





To the right honorable, Sir
William Cicil Knight, Lord
high Treasurer of England: and to the
right honorable L. Robert Dudley,
Earle of Leicester, two of her Maiesties
most honorable priue Counsaile, &
most wortheie Chauncelours of
both the Vniuersities, Oxforde
and Cambridge.



Ntrue reportes and sclaunders can
neither giue falschoode any credite
among the wise, nor disgrace the
due estimation of the truth. How-
beit, it seemeth there are some, which
hope it will turne them to no small
aduantage, if to other their secrete
and wicked practises, they ioyne a sleight of ill spea-
king & of sclaundering, the writings, the godly sayings,
the life and the death of those, whome it hath pleased
God to vse to the setting forth of his Gospel, and there-
by to the great comfort of his people.

Among others, vpon whom this hath bene practised,
they haue made some especiall choice of the late Bi-
shop of Salisburie, a man of famous memorie, whose
life and death is truely and sincerely written by *M. Do-
ctour Humfrey*. Howsoeuer they dealt vncharitably with
him in his life, Christian and godly discretion would
they should spare to reproche the dead. Or, if not so, yet

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In wisdom they might foresee, that when matters are called to tryall, such things cannot passe for currant & lawfull, wherof some due prooffe hath not bene yielded.

Yet, as though the discredit of that one man (who in great humilitie did acknowledge himselfe inferiour to many godly fathers then liuing in this Church of England) were ynough for them to overthrowe all that whole worke, which the Almighty God hath by his right hand and strong arme established: they deliuer by tradition certaine false obseruations, of his either simple, or negligent, or wilfull and malicious gathering, and abusing the holy Scriptures of God, and the aun-cient writings of the Fathers.

It is a harde thing for him that speaketh much, to speake nothing worthy iust reprehension. But it is much harder to escape the reprehension of corrupt Iudges, e-uen when he shal speake most vprightly. His defence is abroad, published by himselfe. And, notwithstanding the endeouour of a learned aduersarie was to empenche it: yet by his last and a moderate answer, he auouched it good, and approued his plaine and sincere dealing to the consciences of all men.

Whom it may please to vnderstande, after what sort he prepared himselfe to the accomplishment of those two notable bookes, of the defence of the Apologie, and the Replie, which are as two double Canons prepared for the battery of etrouer and superstition: must needes confesse his diligence, and reuerent proceeding in such cause, to haue bene such, as for which he may well be compared with any, whomsoever the former, or this present age, hath thought therefore wor-thie commendation. For, besides his aduised obseruation of all such things, as in the aduersaries bookes deserved answer: and, besides that he disposed a summa-rie, and full collection of such matter, as he would vse for the disproofe of the same, the which he conceived in short notes: this may be a notable testimonie, that
he

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he had purpose to set downe the authorities out of the Fathers, and the quotations, truely and playnely: whereas in times before, hee had gathered sundrie bookes of common places out of the Greeke, and Latine, and later writers, he did peruse afresh the authors themselves, and made every where in them speciall markes, for the difference of such places, whereof hee made choyce. Those were all drawen forth, and layde to their themes by cesteine scholars, who wrote them out by such direction, as he had giuen vnto them. So reuerent regard had he to do the worke of the Lord, and to defend the truth faithfully.

With like reuerence also did he in all places where he was occasioned to preach; handle the word of God. Albeit his giftes of reading, and vnderstanding, & memorie were great, yet it appeareth he did seldome, or neuer deliuer any exposition vpon any peece of scripture, before any Congregation in the meanest parish of the countrie, but vpon diligent studie, and whereof he drew his notes. In this his case, Gods providence wrought mercifully for his Church, that so there might be some way to deliuer in common vnto all, the fruites of those godly trauailes, which he gaue forth to some one especiall part of the Church. Hereby it is, that these his Sermons preached before her Maiestie, and at Paules crosse, come now to the reading of all such, before whome they were once spoken: to seeke that of them in true practise of Christian religion, for which they were in their times vttered. Why I make choyce of these, among so many, so excellent his sermons pronounced in those places, if any be curious to aske, let him aduisedly consider the state of Gods Church amongst vs in these dayes, and bestowe his paynes to reade these, which are offered to his Christian iudgement, and then make to himselfe a charitable answer. And if at such severall times as that reuerende father, in the feare of God, moued his petitions before the

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conscience either of her highnesse, or of your honors, or of any others, the good children and seruantes of God, he were so well acquitted, that he was thought to speake vprightly in true zeale, for the aduancement of Gods glorie, and like a wise buylder of the house of God: no doubt, in this rehearfall of them altogether, they shal worke that wholesome effect, if through the assistance of Gods holy spirite, they be considered now with as great diligence, as hee was then heard with good attention.

Your honours haue wel declared, that you measured not your louing affection to him by the short terme of his life: which giueth great hope that his humble requestes, so many as are to craue ayde and furtherance of authoritie, shall in good time be preferred. They are such, as shew howe desirous he was to see the peace and prosperitie of Ierusalem, and that the kingdome of God might neuer againe be taken away from vs. He sheweth what things they are, by which this may bee brought to passe: that among all the meanes which mans wisdom can provide, next to the high meanes of princely authoritie, the chiefest is, that all particular Churches may bee furnished with sufficient, learned, and godly Ministers: and therefore that tender & due care be had, to encrease the number of them. Their seruice is most needeful in the overthrowe of Iericho, the citie which God will haue destroyed: and in the buylding vp vnto God his Temple at Ierusalem. The care which Magistrates take hereof, and that Laborers may be sent into the Lordes harvest, which may defende the cause of Christ against those which charge the Gospel to be heresie, and that the things which he hath done for vs, are wrought by the power of Beelzebub: and which as good watchemen attending their warde, may stirre vp the people to knowe the season, that the night is passed, and the day is come, that it is time to cast away the workes of darkenesse, and to put
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on the armour of light: shall witnesse for them, what zeale they beare to the house of God. If the ministers be mindefull to perfourme their duetie: if the Lordes haruest be not neglected: if the defence for the Gospel finde vpright Iudges: if all that giue outward shew of zeale be in deede zealous, and worke the fruites of zeale: what hope may they of Iericho haue, that their cursed dwellings shal stand? or why shall Israel mistrust that the Temple of God shall not receiue againe the former and perfect beautie?

Nowe, because every where in these sermons hee commendeth the necessary vse of godly learning, and is an humble suter for patronage thereof: I can not but present them vnto your honours, our patrones, and fathers, & right honourable Chauncelours of both the Vniuersities: that seeing the benefite of this your gracious protection, hath, and doeth, and shall reache it selfe so farre, to do so much good to the whole Church of God: you may at home and with your selues reioyce in the comfort of a good conscience, for the manifold fruites of your fauour bestowed in such sort: and all that haue the loue of the trueth, may earnestly praye vnto God for your honours, that he will continue his goodnesse towards you, and giue you long and prosperous dayes in this life, and after, a ioyfull enterance into his glorie.

*Your honours most humble to
command Iohn Garbrande.*

Sermons preached
by B. Iewel.

Ioshua, 6.

And Iericho was shut yp and closed, because
of the children of Israel, neither might any
man goe out or in.

2. And the Lorde saide vnto Ioshua, be-
hold, I haue giuen into thine hand, Iericho,
and the King thereof, and the strong men
of warre.

3. And yee shall compass all the Citie
&c.

In diuers manners God spake
and opened him selfe to our fa-
thers: by visions and dreames,
by Sacraments, by Angels, by
plaine expresse wordes, by al-
legories, by secret and mystical
vnderstanding, where one thing is covered vn-
der another. And all this did he that he might co-
descende to our capacitie: that we might be
conuerted and saued: that we might be guided

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in

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in the right way, and not goe aſide, neither to the right hande nor to the left. By viſion God ſpake to Ezechiel, as appeareth in the ſecond Chapter of his prophecie, The wheelles which he ſawe were horrible to behold, they were full of rings, and the rings were full of eyes: the foure beaſtes were alſo terrible, they had faces like a man, like a lyon, like a bullocke, and like an eagle. In dreame God ſpake to Samuel, ſaying, Beholde, I will doe a thing in Iſrael, whereof whoſoever ſhall heare, his two eares ſhall tingle &c. Touching Sacraments God him ſelfe ſaith, Thou ſhalt ſhewe thy Sonne in that day, ſaying, this is done, becauſe of that which the Lord did vnto me when I came out of Egypt, thou ſhalt ſet apart vnto the Lord all that firſt openeth the wombe &c. and when thy ſonne ſhall aſke thee to morrow, ſaying, What is this? thou ſhalt then ſay vnto him, with a mightie hande the Lord brought vs out of Egypt, out of the houſe of bondage. For when Pharaoh was hard hearted againſt our departute, the Lord then ſlew all the firſt borne in the lande of Egypt, from the firſt borne of man, euen to the firſt borne of beaſt: therefore I ſacrifice vnto the Lord all the males that firſt open the wombe, but all the firſt borne of my ſonnes I redeeme. Sometimes he ſpake by Angels, as by ſundry exam-
ples it

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pleas it may appeare. Sometimes by him selfe
in his owne person, as he spake to Moses face
to face. Sometimes by plaine expresse wordes,
Thou shalt loue the Lorde thy God with all Dent. 6
thy heart, and with all thy soule, and with
all thy might. And againe, Thou shalt haue Dent. 5
none other goddes before my face, thou
shalt make thee no grauen image &c. these
are playne wordes: these are the wordes
which our Lorde God hath spoken. Some-
times he expessed his holy will, not in wordes,
or visions, or in such sort as I haue shew-
ed, but ouely by some mysticall or secreete Al-
legorie, by some deede which the people sawe
done before their eyes: of which kinde is this
which we haue now to consider. Therefore
hath God sayde by the Prophet, What coulde Isai. 5.
I haue done any more to my vineyarde, that
I haue not done vnto it? what shoulde I
doe, but it hath bene done? what shoulde
I saye, but it hath bene sayde? what war-
ning shoulde I giue, but it hath bene giuen?
I haue bene carefull for my people that they
shoulde repent and turne to mee, that all
Israel shoulde bee saued. If they perish, I am
free from their destruction, they perishe in
their owne wilfulnesse, they haue none ex-
cuse.

Nowe touching an Allegorie, wherof we
A, ii. are

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are at this present to say: God opened his mind sometimes not by wordes, but by some notable kinde of deede: and the people heard **G O D** speake vnto them not with their eares, but with their eyes. The people of Israel as they were passing through the wilderness, lacked water to drinke, and were like to perish, there stood a mightie great Rocke of harde stone, which Moses smote with his rodde, it opened and yelded out a great streame of water, the whole people dranke of it, and was refreshed. The same people being likewise in the same wilderness utterly voyde of breade, and all other sustenance, was like to famish: God sent them Manna from heauen aboue, they gathered it, they grounde it, and they ate of it: it was sweete and delicate, and full of comfort.

This was an Allegorie, that is to say, a secret and mysticall kinde of decreance. For, by this Manna, and by this Rocke, the people was ledde to vnderstande and thinke on that bread and that water that shoulde come from heauen. Saint Paul saith, the Rocke was Christ: his side was elouen, his blood issued out, it is a water springing up into everlasting life, we drinke of it, and liue for ever.

So likewise that Manna was the bodie of Christ, the people did eate of it, and liued by it. Christ had not yet taken vpon him a naturall

1. Cor. 10.

by B. Jewel.

all bodie; yet they did eate his bodie: he had not yet shed his blood, yet they dranke his blood. Saint Paul saith, all did eate the same spirituall meate, that is, the bodie of Christ: and all did drinke of the same spirituall drinke: that is, the blood of Christ, and that as verely and as truly as we doe now, and who so euer then did so eate Christ, liued for euer, not because the rocke was turned into his flesh, or the water into his blood: it was an Allegorie, as all other Sacraments be: the people hereby was taught to consider of other things.

When the people was stong with Serpents in the wilderness, and were swollen, and heaued vp, and perished in the wilderness without hope of cure, Moses erected vp a brazen serpent vpon a pole: the people behelde it, their anguish abated, their swelling slaked, and they were healed: Christ was this serpent, he was lifted vpon the Crosse, who so trusteth in him shall neuer be shamed.

In certayne of their sacrifices they had a lambe; they stickte him, they killed him, and made sacrifice of him, this Lambe was Christ the Sonne of GOD, he was killed, stickte, and made a sweete smelling Sacrifice for our finnes. Of him sayeth God him selfe, This is Mat. 3. my beloued Sonne in whome I am well plea-

sed.

A.iii.

sed.

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John 1.

Acts 4.

sed. Of him sayeth Iohn, Beholde the Lambe of God, which taketh away the sinnes of the worlde. Of him Saint Peter speaketh, among men there is none other Name giuen vnder heauen, whereby we must be saued. In his righteousnesse onely we are receiued as righteous, his blood clenseth vs from all sinne, there is no other sacrifice wherewith we may be reconciled to God our heavenly Father: all these were allegories, that is to say, certaine resemblances and significations of secret matters. That striking of the Rocke, that feeding vpon Manna, that lifting vp of the serpent, that killing of the Lambe, were certaine mysticall kindes of speaking. And let no man thinke these things are impertinent or from the purpose: they are incident vnto the matter, and growe necessarily of the things we haue to speake of.

When Iosuah that noble and worthy Captaine by Gods speciall conduct had past thorowe the water of Iordan, and taken possession in the lande of Canaan, a land flowing with milke and honie, there to plant the people of Israel according to the promises that God had made them: the Citizens of Hieticho that stood in the frontiers of the countrey, rampired their wall, and placed their artillery, and appointed them selues to resist him,
and

and to withstande his force. To assaile this Citie, Iosuah practised a strange kinde of batterie. He commanded that the Arke of Gods Maiestie shoulde be carped reuerently about the walles seuen dayes together, and that the whole hoste in armour shoulde goe before it: that after them shoulde followe seuen Priests with seuen trumpets: that all the rest of the people shoulde followe after the Arke: and that thus they shoulde doe every day once. The seventh day hee encreased their labour, and badg them to goe about seuen times in like order. The people within laughed them to scorn to see their follie. At the seventh and last turne, Iosuah commanded them all to make a shoute. A straight way after so long silence, they lifted up their voyces, and shouted with a great shoute, so many hundred thousandes of men, women, and children: the trumpettes blew in every corner, the whole heauen and earth was full of their noyse, and the wall fell downe flat.

Hears let vs consider, and glorifie the power of God: there was neither mine, nor rammes, nor other engine, nor warlike force, nor worldly policie practised: onely at this roare and sounde of trumpets, and voyces of men, the rampires were broken, the walles fell downe,

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and funke, and were made euen with the ground: the souldiers went ouer and slewe without mercie, man, woman and childe, and cattell, and whatsoeuer creature they founde before them, they syled the citie, and consumed it, and burnt it to ashes.

Then Ioshua swore at that time, saying, Cursed be the man before the Lorde, whosoer hencefoorth shall take in hande to restore this Citie of Hiericho: let him lay the foundation thereof in the death of his eldest sonne, and in the death of his yongest childe let him close dy and smyth the gates: let him neuer moze reioyce in the fruite of his bodie, but let him liue as a man accursed in the middes of the people: let his name and memorie, and all his posteritie perishe with him: this was the tenure of Ioshuas curse,

1-King. 16.

Sixe hundred peeres after in the time of the wicked King Achab, one Hiel (hauing no regarde to this curse) set vpon to restore Hiericho: and it came to passe euen as it was foresayde by Ioshua, Gods curse fell vpon him, he buryed his eldest sonne, hee buryed his yongest sonne, hee was left without comforte euen as a man that the Lorde had cursed: for Gods will was that Hiericho shoulde lye waste, and desolate for ever,

as an

by B. Iewell.

as an euertasting remembrance of his wrath,
that all people should feare to withstand his wil.
This is the plaine storie onely, according to the
letter.

But as touching the Allegorie, of the wa-
ter which therein lyeth couered, it hath a farre
deeper meaning. This Hiericho whereof the
storie speaketh, was a citie in Canaan, in a low, ^{2. King. 2.}
lowe, barren ground, in the midst of a ro-
ten and pestilent water, by reason whereof be-
foze the same water was cured by the Prophet
Elizeus, the men that dranke thereof died of
 sundrie diseases, & the women also became un-
fruitfull. This citie withstoode the people of
God, and laboured to keepe them from their in-
heritance that God had giuen them.

That Hiericho of which wee haue nowe to
consider, is a spirituall power of darkenesse,
that resteth onely in flesh, and in worldly promi-
ses, that withstandeth Gods people, and exal-
teth it selfe against God. For euen in this life, as
there is a Ierusalem, so is there a Hiericho: as
trueth hath her house, so is there also a house
wherein falsehood and error dwelleth. As
there is a glory of the light, so is there a power
of darkenesse. This Hiericho of falsehood and
darkenesse, God ouerthroweth when it seemeth
good in his sight, with the breath of his mouth,
and with the blast of his holy worde hee doeth
ouerthrow

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ouerthrow it, and whosoever wil seeke to restore it, shalbe accursed.

Three things therefore I haue thought good by Gods sufferance to treat of.

1 First, how high this Hiericho is built, and howe strongly it is fenced, and yet how easily it is ouerthrowen.

2 Howe vaine, and howe miserably they loose their labour, that seeke by any means to restore it.

3 What good remedies may be deuised, that this Hiericho be not restored againe.

Whatsoever my simple learning or bitter sea-
shalbe, yet I doubt not, but the very bare consi-
deration herof, of it selfe, vnto the godly must
needes be comfortable.

Psal. 107.

They that goe downe to the sea in shippes,
and occupy by the great waters, they see the
works of the Lord, & his wonders in the deepe.
For God is marueilous in the surges and tem-
pestes of the sea: he is marueilous in the firma-
ment of heauen: but much more marueilous is
hee in the surges and stormie tempestes of his
Church. Here may we beholde the worke of his
handes. This is the shew of his power, of his wis-
dome, of his light, and truth, and righteousness,
and patience, and mercy. Here may we see the
children of light, and the children of darkenes:
the vessels of honour, and the vessels of shame:
the

by B. Iewell.

the assaultes of falsehoode, and the glorie and victorie of trueth. Here shall we see howe God leadech ruen into hell, and yet bringeth safely backe: howe he killeth, and yet reuiueth: howe hee refuseth the full, and seedeth the hungrie: howe he is the ruine of many, and the resurrection of many. Here may wee see the wonderfull wayes, and the vnsearcheable iudgements of God. It is a place full of terror, and a place full of all comfort. In respect hereof the Prophet Dauid sayeth, O Lorde, our Lorde, ^{Psal. 8.} howe wonderfull is thy name in all the world? Again he sayeth, One thing haue I desired of ^{Psal. 17.} the Lord, that I will require, that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord, and to visit his Temple.

Hiericho was a mightie strong towne, well manned, well vitayled, well walled, well fenced: and in assistance thereof it withstoode the whole power of Gods armie. Iosuah (notwithstanding hee had great force of armed men) during the assault, suffered no man to vse his weapon: he willed them all to walke quietly, and silent, without doing violence: his strength was not in the number and courage of men, but onely in the Arke, that is, in the presence and power of God.

Thus it saith oftentimes in spirituall warfare

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Luke 22.

Psal. 2.

Luke 19.

Ierem. 44.

fares: falsehood is armed, & trueeth goeth naked: falsehood maketh outcries, and trueeth saith litle: falsehood is bold, and trueeth is outfaced. Blindnes of ic selfe naturally is hardie and ventrous: and falsehoode is wily and shifting. When the high ppiestes, & captaines of the temple, & the elders were come to lay handes on Christ, he said vnto them, This is your very houre, and the power of darkenesse. Their hearts were darkened, their eyes were blinded, they sawe not their wayes, they knewe not their daungers, they would not vnderstande, they would not be taught: malice and frowardnes had made them blinde, therefore the feare of God was not before their eyes. Herein stood their power, therefore they were holde, and sayde, Let vs breake their bandes, and cast their cordes from vs. Therefore they sayde, Wee will not haue this man to raygne ouer vs. Therefore they sayde, The worde that thou hast spoken to vs in the name of the Lorde, wee will not heare it of thee. Thus cryed they, because of the blindness which was in them, and because of the folly of their hearts.

Yet is there no souldier so stoute in defence of Hiericho, as hee that thinketh his cause is good, and that his doing pleaseth God well, and therefore is moued thereto in conscience. None so desperate and wilfull for the falsehoode and darkenes

by B. Iewell.

darkenes of Hiericho, as such who haue zeale
 without knowledge, as are blinde, and follothe
 their blinde guides: who when they sclander,
 or persecute, or kill others for righteousnesse
 sake, thinke they make a sacrifice vnto God, and
 that God is highly pleased with their doing.
 Such were they that cryed against Christ, Cru- John 19.
 cifie him; crucifie him: & he hath blasphemed. Math. 26.
 Therefore Christ maketh his prayer for them,
 Father, forgive them, for they know not what Luke 23.
 they doe. They knowe not me, they knowe not
 whence I come, nor who it is that sent me, they
 take light for darkenes, and darkenes for light.
 Therefore the Wise man saith, Lerne not vnto Prou. 3.
 thinge owne wisdom, do not the things that
 seeme right in thine owne eyes. There is a way Prou. 14.
 which seemeth right to a man, but the issues
 thereof are the wayes of death. It seemeth Co-
 tholayne, it seemeth holy, but the ende thereof
 leadeth to death. S. Paul saith of the Iewes, If 1. Cor. 2.
 they had knowen the wisdomie of God, they
 would not haue crucified the Lorde of glorie.
 If their eyes had bene open to see him, if their
 heart and vnderstanding had bene open to know
 him, they had not bene guilty of innocent blood,
 they would not haue betrayed the Lorde of
 glory.
 But Hiericho is not onely thus senced with
 blinde zeale and wilfull ignorance: but also of
 tentimes

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Psal. 2.
 sometimes hath helpe of mans strength, and the
 fauour and succour of worldly power. The
 Egyptians had mightie chariots, straked and
 barred with yron, in the strength whereof they
 put their trust. The people of Babylon buile
 themselves a tower as high as the heauens, to
 shewe forth their pride, and get themselves a
 name. Whereof Dauid sayeth, The kinges of
 the earth bande themselves, and the princes
 are assembled together, against the Lorde, and
 against his Christ. He sayeth not, the vulgar
 people, or a sort of raskals onely, but kinges
 and princes, and they which beare authoritie
 in the worlde, assemble themselves against the
 Lorde, and in this power they thinke they are
 invincible.

Exod. 5.
 When Moses and Aaron did the message of
 God vnto Pharaon, saying, Thus sayeth the
 Lorde God of Israel; Pharaon sayeth, What is
 the Lorde, that I shoulde heare his voyce, and
 let Israel goe? I knowe not the Lorde, neyther
 will I let Israel goe. What is his power? what
 hurt can he doe? I knowe him not; I care not
 for him; Israel shall not depart my countrey.

Daniel 3.
 So sayd Nabuchodonosor, Whom is that God,
 that can deliuer you out of mine handes? In
 like sort did Sennacherib king of the Assyrians
 baunt himselfe in the pride of his strength, and
 blode defiance against the God of Israel; Thus
 shall

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shall ye speake to Ezechiah king of Iuda, and
say, Let not thy God deceyue thee, in whome
thou trustest, saying, Ierusalem shal not be de-
liuered into the hande of the king of Asshur.
Haue the gods of the heathen deliuered them
which my fathers haue destroyed? And euen so
doeth Saint Iohn bewray the folly of Babylon,
Shee sayth in her heart, I sitte, being a Queene, Reue. 18.
and am no widowe, and shall see no mour-
ning. In trust herof they sayde sometimes,
and commanded the Apostles, that in no wise Act. 4.
they shoulde speake or teache in the name of
Iesus. They sayde, We are the children of A-
braham, we are the sonnes of the Prophetes.
They sayde we can not erre, for it is writtyn,
The Priestes lippes shoulde preserue know-
ledge, and they shoulde seeke the Lawe at his Malach. 2.
mouth. In trust herof they sayde, Doeth any
of the rulers or Pharisees belecue in him? but Ioh. 7.
this people which know not the Lawe are cur-
sed. In trust herof they haue sayde, Let vs cut
them out of the lande of the liuing, let the name
of Israel be had no more in remembrance, this
doctrine is schismaticall, this religion is newe,
it hath no ground, it shall not preuaile, it shall
not stand. Such courage haue the citizens of
this ignorant Hiericho taken in the strength
of mannes arme, and in the helpe of worldly
politic.

Then

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Then they fell to sworde and persecution, and all kinde of tormentes and cruell death, the people despaired, the very elect beganne to faynte: Saint Paul sayeth, Wee are made a gasing stocke vnto the worlde, and to the Angels, and vnto men. The Prophet Dauid prayeth vnto God against such, Arise, O God, mayntaine thine owne cause: remember thy dayly reproche by the foolish man. So strong is the holde of this spirituall Hiericho, and so stoutely it fighteth against the Lord.

1. Cor. 4.

Psal. 74.

Albeit Hiericho was so strong, and the walles thereof seemed inuincible, such as no power could pearce: yet at the sounde of seuen trumpets, and the shoute of the people, they fell downe flat to the ground. So mightily did God in such weake meanes shew forth his wonderfull and fatherly care to worke the rest and peace of his people. Pharaos had Israel euen in his mouth as a praye, the Sea was before them, and the hills on eche side: they were burned, he had the power, and all the policie of his countrey: it seemed impossible they shoulde euer bee able to escape that danger: but marke the turning of Gods mightie hande, suddenly the sea opened, Israel passed through the middes of it, as vpon dry lande: Pharaos followed after, and was swallowed, and drowned with all his men. Israel looked

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looked backe and sawe the marueilous workes
of God, howe it was now performed which
God had saide vnto Pharao, Thou shalt perish ^{Exod. 9.}
from the earth, & in deede for this cause haue
I appointed thee to shewe my power in thee,
and to declare my name throughout all the
worlde. Therefore they reioyced in God, and
feared him, and made him sacrifice.

Nabuchodonosor when he fell vpon Turie,
made the whole countrey to shake with the ter-
rour of his name. Hee was like to a mightie
great tree, whose height reached to the heauens
and the sight thereof through all the worlde: yet
sodainely was this mightie tree betwen downe,
as the holy one that came downe from heauen
had sayd, Hewe down the tree, and destroy it. ^{Dan. 4.}

Nabuchodonosor was driuen from men, &
had his dwelling with the beastes of the field,
and did eate grasse and fodder as the oxen, se-
uen yceres, till his heares were growen as Ea-
gles feathers, and his nailes like birdes clawes.

The power of Senacherib was terrible, the
people of Israel were not able to withstande it,
he did glorie in the pride thereof, he said no God
was able to deliuer Ierusalem, nor to saue it out
of his handes: yet sodainely the Angel of the ^{2. King. 19.}
Lord, in one night smote in the campe of As-
shur an hundred foure score and fise thousand
of his men: he fled away with the rest, and was

B. i.

slaine

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slaine by his sonnes, and the people of God left at libertie.

Reue. 18.

Though Babylon saide, shee shoulde neuer mourne, nor feele any heauines: yet an Angel came down from heauen, and cried out mightily with a loude voyce, saying, It is fallen, it is fallen, Babylon the great citie, and is become the habitation of Devils, and the holde of all foule spirits, and a cage of euery vncleane and hatefull birde. It were an infinite labour, and yet very comfortable, to consider, howe marueilously God in the old times hath ouerthrowen his enemies, and deliuered his pooze seruants.

1 Sam. 31.

Dauid to saue his life, was faine to runne fro king Saul and remained in a mountaine in the wildernes of Ziph, & Saul sought him euery day, but God deliuered him not into his hand, Dauid was not onely without aide or hope of aide, but also without sustenance, and looked when he shoulde be taken, and thought it not possible to escape: for Saul and his men compassed Dauid and his men rounde about to take them. But there came a messenger to Saul, saying, haste thee, and come, for the Philistims haue inuaded thy lande. Wherefore Saul returned from pursuing Dauid: and thus pooze Dauid was deliuered. God is a helper in due season, he commeth with aide when things are desperate, hee helpeth when there is no hope of

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of helpe els where, the counsels, attempts, and policies of y^e wicked are in vaine. He that dwelleth in the heavens, shal laugh them to scorne. The Prophet Dauid founde him selfe disquieted at the woyloly prosperitie of the wicked, and saith, As for mee, my feete were almost gone, my steps had welneere slipt: for I freated at the foolish when I sawe the prosperitie of the wicked, &c. then thought I to know this, but it was to painefull for me, vntill I went vp into the Sanctuarie of God, then vnderstoode I their ende. Surely thou hast see them in slipperie places, and castest them downe into desolatio. Howe sodenly are they destroyed, perished, & consumed? As for me, it is good to draw nere vnto God: therefore haue I put my trust in the Lorde God, that I may declare all thy workes.

Psalm 124.

Psalm 73.

A King is strong, a woman is strong, and wine is strong, but trueth doeth abide and is strong for ever. Trueth is great and strongest. Whither may a mā go from y^e spirit of y^e Lord? or whither may a mā flee from his presence? If he ascende vp into heauen, the Lord is there: or if he descende into hell, the Lord is there also. The face of the Lord is vpon them that do euill. When they shall say, peace and safetie, then shal come vpon them sodaine destruction.

Let no man be deceiued, and thinke that these things are wrought by the power of starres, or

B. ii.

by

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by the pleasure of princes, it is God that ruleth the world, and not the starres. It was not Joshua that ouerturned the walles of Hiericho, nor the crie of the people, & sound of the trumpets. It was neither Constantinus, nor Iouinian, nor Valentinian, nor Theodosius, that planted the Gospel, and changed the heartes of the people. These were vertuous and godly Emperours: yet those changes were not made by their power, but it was God which sent forth his spirit, and renewed the face of the earth. Christ Iesus the sonne of righteousnes had looked vpon them: The morning starre from an high, had risen ouer them. Good princes, and good rulers, are the good instrumēt by whom God setteth forth his glorie, their heartes be in the handes of God, he bendeth them, and enclineth them to his purpose: but the trueth of the Gospel is not planted, and settled in our heartes, neither by the will of man, nor by the authoritie of princes. No creature can claime part of this glorie, this glorie belongeth vnto God, but vnto vs, and to our fathers, to our kings, and to our Prophets, the confusion of our faces. This is the Lordes doing, and it is marueilous in our eyes. This is the day which y Lord hath made, let vs reioyce & be glad in it. This is a change, wrought not by the starres, but by the right hand of the most high. The sonnes of God even they

Baruch. 1.
Psal. 118.

John 1.

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they which beleue in him, are borne not of
bloode, nor of the will of flesh, nor of the will of
man, but of God, as by the Prophet Ezechiel,
God him self declareth, A new heart will I giue Ezech. 36.
you, and a new spirit wil I put within you, I wil
put my spirit within you, & cause you to walke
in my statutes. And by y^e Prophet Ieremie, I wil Iere. 31.
put my law in their inward parts, & write it in
their hearts, & will be their God, & they shalbe
my people. Let vs then knowe this our selues,
and of others let vs with the Prophet Esaie say, Esaie 41.
Therefore let them see and knowe, and let the
consider and vnderstande together, that the
hand of the Lord hath done this.

He is able to set starres and heauens out of
course, to set the same backe, and to make it
stande, to open the earth, to deuide the sea, to
make the drie rocke to yeelde water, to make
the cloudes to giue bread, to make children to
preach, to make an asse to speake, to make the di-
uels to confesse his holy name, & to say, I know Luke 4.
who thou art, euē the holy one of God. With
this power he blewe downe the walles of Hiericho,
with this power he beatech downe what-
soeuer holde is builde by against God. This 1. Cor. 1.
power standeth not in worldly strength, but is
shewed in weakenes. God hath chosen the
weake things of the worlde, to confounde the
mightie things, saith the Apostle Paule. Some

B.iii.

trust

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Psal. 124.

trust in chariots, and some in horses: but wee will remember the name of the Lorde our God. Our helpe is in the name of the Lorde, which hath made both heauen and earth. Thus is the prince of darkenesse cast out, thus is the Gospel of Christ caried throughout the worlde: this is the ouerthrowe of *Hiericho*: this is the might of Gods hand.

But, is *Hiericho* so layde flat, that no man will attempte or wish to restore it? Verily, it was afterwarde restored in the daies of *Achab*: but hee that restored it was accursed. Euen so it saith with this spirituall *Hiericho*, it is neuer so blowen downe, but some woulde wish to rapse it up. God deliuered his people out of *Egypt*, and yet there were that looked backe, and wished to bee there againe: and when they had *Manna* in their mouthes, they thought it a lotheforne and a squamish meate, and wished for their goozdes and onyons: and hauing the Angels of God to goe in visibie forme before them to bee their guydes both day & night, yet wished to be vnder *Pharao*, in the house of bondage, to be toymented with labours, to liue in tyrannie and oppression, where they had their children slayne before their faces.

Notwithstanding God had deliuered his people from the captiuitie of *Babylon*, yet the greatest part of them remayned still there, and would

by B. Jewell.

would neuer retorne to see *Ierusalem*.

Babylon the great citie is fallen, and is become the habitation of deuils: yet *John* sayeth, Many shall mourne, and weepe, and lament & cry ouer her, alas, alas, the great citie *Babylon*, the mightie citie *Babylon*, that was clothed in fine linnen and purple, and skarlet, and gylded with golde, and precious stone, and pearles: What citie was like to this great citie? Reuel. 18.

Dauid sayeth, Their sounde is gone foorth through all the earth, and their words into the endes of the worlde. And the Prophet *Esaie*, Howe beautifull vpon the mountaines are the feete of him that declareth & publisheth peace, that declareth good tydings & publisheth saluation? Yet *S. Paul* sayeth, They haue not all obeyed the Gospel. And *Esaie*, Lorde, who hath beleeued our report? or to whom is the arme of the Lorde reueiled? And againe, I haue spreade out my hands al the day vnto a rebellious people, which walked in a way that was not good, after their owne imaginations. The trueth of God is not alwayes taken, and it is neuer so reueried, that euery man liketh thereof. The Lord knoweth who are his, and to whome he will make himselfe knowne. Psal. 19.
Esa. 53.
Rom. 10.
Esa. 53.
Esa. 65.

Christ himselfe was a stumbling stone vnto the unbelieuing *Iewes*, and a signe that should be spoken against. *Saint John* sayeth, This

B. liii,

is the

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- is the condemnation, that light is come into the worlde, and men loued darkenesse rather then light, because their deedes were euill. The Gospel of Christ is the power of God to saluation, it is the sauour of life vnto life: yet is it also the sauour of death vnto death. For many wil not suffer wholesome doctrine, but hauing their eares ytching, shall after their owne lust get them a heape of teachers, and shall turne their eares from the trueth, and shall be giuen vnto fables, and shal giue heede vnto spirits of errour & doctrines of deuils. Because wisdome cannot enter into a wicked heart, nor dwel in a body that is subiect to sinne, the deuill, the prince of this worlde was cast forth: yet Saint Peter sayth, He walketh about like a roaring lion seeking whome he may deuour. And enen so standeth it with Ierusalem the citie of the Lorde, and that cursed citie Hiericho. Many refuse the blessing of the Lorde in their deliuerance from vnder Pharaos, and feeding them with heauenly Manna, and giuing them his Angels to be their guydes, they will not returne home to their owne countrey out of their captiuitie in Babylon, though they see the iudgements of God done vpon proude Babylon, yet they mourne and lament ouer it, they looke not vpon the handes that are spread all the day vnto them: they obey not the Gospel: Christ is vnto them
2. Tim.
2. Tim. 4.
1. Pet. 5.

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by B. Iewel,

them a stumbling stone: and so seeke they to restore againe Hiericho, which the Lorde hath overthrowen, and which he would not haue built againe, but curseth them that shall seeke to restore it. And this doe they, because they knowe not howe amiable the Tabernacles of the Lord are, because they did neuer taste and see howe sweete the Lord is.

Three speciall helpes the deuill hath vsed to further this purpose of restoring Hiericho, First, the hard heart, & blindness of the people: secondly, the eloquence, and subtil perswasion of the learned: thirdly, the sword and violence of tyrants. Of these three the first is the greatest, for blindness and stubbornnesse will preuaile, where cunning and tyrannie can doe nothing. Whereof the Prophet Ieremie complayneth, My Ierem. 4.
people is foolish, they haue not knowen mee: they are foolish children, & haue none vnderstanding: they are wise to do euil, but to do wel they haue no knowledge. Of this sort our sauiour speaketh, This peoples heart is waxed fat, Mat. 13.
& their eares are dull of hearing, and with their eies haue they winked, lest they should see with their eyes, & heare with their eares, and vnderstand with their hearts, & should returne, that I might heale them. Of this sort Esay reporteth, Esa. 30.
It is a rebellious people, lying children, & children that would not heare the law of the Lord,
which

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which say vnto the Seers, see not: and vnto the Prophets, Prophecie not vnto vs right things: but speake flattering things vnto vs, prophecie errours, depart out of the way, goe out of the path, cause the holy one of *Israel* to cease frō vs,

Through blindnesse and stubburnesse, all the
Nomb. 34. children of *Israel* murmured against *Moses* & *Aaron*: wherefore now hath the Lord brought vs to this land to fall vpo the sword? were it not better for vs to returne into *Egypt*? Therefore **¶** Lord said, I wil do to them as they haue spoken, they shall not see the lande, whereof I sware to their fathers, but their carkettes shall fall in this wilbernes, they shall not enter into my rest. **¶** With this blindnes God doth punish those which obey not his worde. The Lorde shall smite thee (saith *Moses*) with madnes & blindenes, & with astonying of heart, thou shalt also grope at noone dayes, as the blinde gropeth in darkenes. I wil take my spirite from thee, I will commande the cloudes, that they shall not giue thee raine: thou hast forsaken me, and I wil forsake thee: I will cause the sunne to go dowe at noone: & I will darken the earth at cleare day, sayth the Lorde.
Amos 8. I will sende a famine vpon the lande, not a famine of bread, nor a thirst for water, but of hearing the worde of the Lorde: they shall seeke the worde of the Lorde, and shall not finde it.
AA. 13. *Saint Paul* told the *Jewes* at *Antiochia*, Seeing you

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you put the worde from you, and iudge your
selues vnworthy of euerlasting life: loe, wee
turne to the Gentiles, you shall be left in your
filthinesse

Nowe, what shall be done to these hard hear-
ted and blind builders of the spiritual *Hiericho*?
Christ telleth vs, it shall be easier in that day Luke. 10.
for them of Sodom, then for that Citie, which
will not receiue the Disciples. And againe, Ex- Iohn. 8.
cept ye beleue that I am he, you shall die in
your sinnes. The ende of such is worse then the
beginning. Al those plagues, and vtter destruc-
tion came vpon *Hierusalem*, because she knewe
not the time of her visitation, euen the day of
Gods mercie: as they were foretold by the pro-
phet *Ieremie*, Beholde, that which I haue built Ierem. 45.
will I destroy, and that which I haue planted
will I plucke vp, euen this whole lande. So
doeth G D D plague one sinne with another,
and letteth them which are filthie growe in
filthinesse, because of the hardenesse of their
heart which can not repent: whereby they
heape vnto them selues vengeance against
the day of the Lordes wrath: such are not wor-
thie to see *Ierusalem*: therefore are they left to
perish in *Hiericho*.

As for the eloquence and deceitfull persua-
sion of the learned, I will say nothing. Not-
withstanding it hath bene, and is so bled to the
restoring

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restoring of Hiericho, that a blinde man may perceiue it, and all the worlde may rue it. One saide sometimes, that were the matter neuer so false, he woulde proue it by eloquence to be true. Another sayd, the sunne and moone stand still, and the earth goeth about. Another sayde, that snowe is blacke, and that he was able well to proue it, and there were many which beleued them. Such were they of whome it is written in the Prophet Esay, that speake good of euill, and euill of good: which put darkenesse for light, and light for darkenesse: and put bitter for sweete, and sweete for sowre, So they mocked the eyes of the ignorant, and abused the giftes of God. Thy wisdome and thy knowledge (sayth the Prophet) they haue caused thee to rebell, and thou hast sayde in thine heart, I am, and none els: thou art wearyed in the multitude of thy Counsels: let nowe the Astrologers, the Starre gasers, and Prognosticatours stande vp, and saue thee from these thinges that shall come vpon thee.

Isay. 5.

Isay. 47.

2. Sam. 17.

We may answere such learned disputers, as Dauid answered the proud Goliath, thou comest to me with a sworde, and with a speare, and with a shield: that is, with great eloquence and shewe of learning: but I come to thee in the Name of the Lorde of hostes, the God of the hoste

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hoste of Israel, whome thou hast rayled vpon.
By the Prophet Ieremie thus sayeth the Lord,
Let not the wise man glorie in his wisdom, ^{Ierem. 9.}
nor the strong man glorie in his strength, nei-
ther the rich man glorie in his riches: but let
him that glorieth, glorie in this, that he vnder-
standeth and knoweth mee. Againe, it is
written (saith the Apostle) I will destroy the ^{1. Cor. 1.}
wisdom of the wise, and will cast away the
vnderstanding of the prudent. And Eliphaz ^{Iob. 5.}
sayeth, He taketh the wise in their craftinesse, &
the counsell of the wicked is made foolish: he
will open their errors, he wil betray their cra-
fines, he will overthrow the cunning deuises of
their wit: these helpes shall not suffice to builde
by cursed Hiericho.

Now to speake of the third helpe, of the pow-
er of princes, whom the wicked builders of this
spirituall Hiericho haue in all ages deceiued.
The authoritie of a prince is great, he is the ser-
uant of God, he carrieth γ sword for God to take
vengeance on him that doeth euill, Salomon ^{Prov. 16.}
saith, The wrath of a king is as messengers of
death. Unto the these builders haue recourse, &
accuse the seruants of the Lord, which haue wai-
ted vpon Iosuah, and haue done the Lords will,
vpon this wilfull and rebellious citie.

The Heathen and Infidels vsed this helpe
against the Christians, they accused them before
Kings,

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Kings that they were wicked, that they worshipped strange gods, that they lived in adultery, and incest, that they killed their children, and did feede upon mans flesh. Before them they charged the Christians with diuisions and schismes, saying, You Christians agree not among your selues, you haue so many sectes, and one secte is at defiance with another, and condemneth one another: therefore your religion is not true, it is not of God. Since the time we forsooke our gods, these and these evils are come vpon vs. They charged Christians that they were stirrers by of rebellion, and that they disquieted the mindes of the people. Let these Christians, said they, be cast to the Lyons. Such complaintes were brought before Kings and Princes against the Christians of the Primitive Church, and these false charges haue bene thought true: therefore were there sharpe lawes made against them. It was commaunded, that no man shoulde speake in the Name of Christ, and who did not obey this, should dye the death.

Who is able to expresse the miseries, which followed in the execution of those Lawes? There was no sword nor weapon, no racke nor torment, no fire, no water, but they were prepared for, and stained with Christian blood. Souldiers were kept in whole garisons: princes made

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res made leagues, kept Councils, deuised
newe and cruell lawes, vsed conspiracies, prac-
tised all kindes of strange and terrible deathes
for the defence of *Hiericho*: they killed Chri-
stians by thousandes. *Maximianus* burnt in
one Temple twentie thousande, assembled to-
gether to celebrate the memorie of the Natiuitie
of Christ. *Dioclesian* made proclamation for
the ouerthrowing of the Christian Churches
throughout all the *Romane* Empire: he cau-
sed the bookes of holy Scripture to be bur-
ned in the open market place: and displaced
with great ignominie such Christians as were
Magistrates, and all other that bare any office.
These thought, that hereby the Gospel of Christ
shoulde be abolished, and quite ouerthrowen.

But the Lorde, which was mightie to saue
Daniel in the middes of the Lyons, and *Ionas*
in the whales bellie, and his thre seruantes
in the flaming fire, and *Israel* in the redde Sea:
whose eyes are ouer the righteous, and which
is nigh vnto all that call vpon him: was also
able to make his owne cause good, to giue
courage to his seruantes, and trembling and
anguish of minde to their enemies. For the
more his seruantes were diminished, the more
they encreased: and the more tyrants preuailed,
the more they were weakened. He that shoulde
die was bolde and carelesse: he that shoulde kil,
was

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was fearefully amazed: the tormentor mourned, the condemned reioyced: the dead had the glorie, the tyrants the shame: their sacrifices decayed, their Temples were forsaken, their goddes laught to scoone, their priestes were wood, and lacked their large offringes: the Lorde did let the curse fall vpon them, which he made by his seruant Iosuah, and which shall come vpon all those that will seeke to raise vpon Hiericho.

To rehearse the examples of Gods mightie hande, and to declare what hee hath done in all ages, to shewe forth his power, no tongue is able: yet it is expedient to giue forth one or two examples thereof. Licinius an vngodly Emperour, after he had extended his force against the Christians to suppress them, and gaue greatest shewe of his fauour to such about him, as coulde best deuise netwe and strange torments, felt 5 plagues of God, was sundry times vanquished by Constantinus, to whom he persuaded himself, and lead a priuate life in Thessalia, vntill at length hee which had bene before the enemy vnto all learning, was slaine by his owne souldiers. The palme of the hande which Balazar saue write vpon the plaster of the wall, did more amaze him, his countenance was more changed, and his thoughtes more troubled therewith, then if he had bene assaulted with the force of

Tripart. hist.
lib. 1. cap. 8.
Carion. li. 3.
Dan. 5.

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of a hundred thousand men.

King Pharaoh first saide to the messengers of God Moses and Aaron, I knowe not the Lord, I care not for him. But when he felt the smarte of Gods hande, he cried out vnto them, The Lorde is righteous, but I and my people Exod. 9. are wicked: pray ye vnto the Lord (for it is enough) that there bee no more mightie thunders, and haile, and I will let you goe, and you shall tarie no longer.

Antiochus placed idoles in the temple of 1. Mach. 1. God, and blasphemed his name, and brought Ierusalem into bondage, hee burnt the bookes of the Lawe in the fire, and cut them in pieces, that so, the name of God might no more bee remembred: but when the tormentes which God cast vpon him began to vex him, then he began to leaue off his great pride and selfe will: when he was plagued, and came to the knowledge of him selfe with the scourge of God, when he him selfe might not abide his owne stinke, he saide, It is meete to be subiect vnto God, and that a 2. Mach. 9. man which is mortall, shoulde not thinke him selfe equall to God through pride. Then hee prayed to the Lord, that he deliuered the Iewes, then he would restore the Temple, that he would also become a Iewe him selfe, and goe through all the world, and preache the power of God.

Maximianus practising the like attemptes, Euseb. lib. 8. c. 18. & 19.

C. i.

was

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was likewise stricken: his flesh was eaten with lice, his bodie rotted inwardly, hee was not able to abide the smel of him selfe. Then he confessed his errour, founde his guilte, called in his proclamation, staled his sword, and (albeit it were against his minde) commaunded that the Christians shoulde haue their bookes, and vse their Churches, and heare the Scriptures, and call vpon the name of Christ, as they had done before.

Juliane of all other began most politiquely and subtilly, and therefore most mightely to set by Hiericho. He gaue commandement that no Christian mans childe should goe to schole, deuising thereby to keepe them rude and barbarous, that no Christian shoulde beare office, or lue in any maner authoritie, thereby to make them vile: that they should neuer bee captaines or souldiers, that so they might be kept in weaknes, he remoued the Christians out of his court. He opened againe the temple of the heathen, and did erecte idoles in them, and the more to giue credit and countenance to the matter, hee him selfe being the Emperour, tooke vpon him the office of a Bishop, and did offer sacrifice: many of the nobles, & many of y^e people, applied themselves to followe this example, and did the like. He licenced the Jewes to retorne home againe, & to builde by Ierusalem, he allowed them mony, he

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he gaue them liberties, and all this onely in the despite of Christ : onely to diseredite and deface the glorie of the sonne of God . Whereby the heretiques upbraided and defied Christ : the faithful were dismayed, and the Church of God was brought to great confusion.

But nowe let vs enter into the sanctuarie of the Lordes counsels, and behold the later end of these doings . The Jewes fell to worke , laide their foundation , prouided all things needfull , and began to bulde : sodainely brake out an earthquake, and ouerthrewe their worke: lightnings fell from heauen and burnt their tooles in their handes, and their coates on their backs. The print that the lightning made in their garments was a crosse, in token that they were the enemies of the crosse of Christ. Then was the name of Christ more glorious , and his Gospel more beautifull then before.

Julian tooke his iourney into Persia, and had made great threats, y at his returne hee would consume the name of Christians , roote out the name of the Galilzans, and not leaue one Christian aliue , and would set vp the image of Venus in all his Churches. But, being in the field he was sodainely stricken in the breast with an arrow from heauen: he pulled it out, the wound was deadly, hee cursed Christ , hee tooke of the blood into his hande , thewe it vp into the aire,

C.ii.

and

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and thus cried, *Vicisti Galilae*, O thou Christ of Galilee, thou hast conquered. Thus sodainly the tyrant was slaine, his attemptes were accursed, his frame of Hiericho would not stande. The faithfull Christians were set at libertie, they went to their Churches, they gaue Gods glorie, they made triumphes & were ioyfull. Thus God looketh vpon his faithfull: such is the power and readines of his hande.

2211. enipart.
li. 7. cap. 39.

The deuill him selfe confessed, that when any Christian was present, his mouth was muffled, he could not speake, he could do nothing. The like might be saide of Nero, Caligula, Maximinus, Dioclesian, Valerian, and others: they had conquered Fraunce, Spaine, Germanie, England, Hungarie, Dalmatia, Arabia, India, Persia, and Scithia: they had the worlde at commandement, yet a few poore Christians, artificers, women, and maidens, ignorant and vnlearned people, they could neuer conquere. Nero had crucified Peter, and beheaded Paul that preached the Gospel, but the Gospel which they preached, they could not behead, they could not crucifie. Nero, Caligula, Commodus, and sondie others like tyrants were slaine, Dioclesian, as it is thought, was stricken mad, made vnable to rule, and therefore left the Empire. Valerian was taken in the selfe by Sapores King of Persia, and tied in a chaine, and being the Emperour of the worlde, was

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was made to lie down on all foure, that Sapo-
res might set his feete on his shoulders, and so get
to horsebacke.

All this notwithstanding, the Gospell of
Christ grewe still and went forward. Such
successe shal they haue, that take in hande to
bulde Hiericho. The Lorde will smite his ene-
mies vpon the cheeke bone, he will breake the
teeth of the wicked. Well may they barke, they
shall not bite. God knoweth the way of the righ-
teous, and the way of the wicked shall perish.
God resisteth the proude, but giueth grace to
the lowly. Yet a little while (saith Dauid) and ^{Psal. 17.}
the wicked shall not appeare, and thou shalt
looke after his place, & he shall not be founde:
the remembrance of him shall perish. Euery
plante which our heauenly father hath not pla-
zed, shalbe rooted out. Put not your trust then in
princes, nor in the sonnes of men, which can not
saue them selues: their breath departeth, and they
returne to their earth. It is God that is king of
kings, which loueth the righteous, and ouer-
knoweth the way of the wicked. All flesh is ^{Esa. 40.}
grasse, and all the grace thereof is as the floure
of the felde, the grasse withereth, the floure fa-
deth: but the worde of our God shall stande
for euer.

Alas God able in those daies to auenge the
crueltie of tyrantes, to withstande the proude, to

C. liii.

defende

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defende the humble and lowlie, & shal we thinke that his hande is shortened? great is our God, & his power is wonderfull, and there is no end of his iudgements. What leagues, and confederacies, what practises, & policies haue we seene defeited? what abundance of blood hath bene shed by sworde, and by fire? the workers therof are gone, the ende of many of them was horrible, yet the Gospell continueth, and encreaseeth in all places. Aeneas Siluius, who was afterward Pope, and called Pius the second, sheweth in his storie of Bohemia, what great preparatiō was made to mainteine the Church of Rome, and to destroy all those which professed the Gospell, whome they called Hussites and Calixtians, because they defended the receiuing of the cup, as well as of the bread in the Lordes supper. Two Cardinallles, the one of them Cardinall Beauford, an English mā, and Bishop of Win. the other Iulianus, were sent into Germanie to leaue power: at whose intreatie the Emperour and States appointed three armies of men to fulfill the Popes purpose. But (saith the storie) *Non visum hostem fugerunt*, They fled before they did see the enemy. And againe the second time, *Prinsquam hostis ullus daretur in conspectu, foedissima capta fuga*, They fled away with shame, before any enemy came to fight. Hereof one of the Cardinals Iulianus, writeth thus
to

Histor. Bohemica. cap.
48.

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to *Eugenius* the fourth, *Nonne videbitur hic dignus Dei? ecce, exercitus armatorum toties fugit à facie eorum, & nunc similiter Ecclesia vniuersalis fugit: ecce, nec armis, nec literis vinci possunt. Videbitur miraculum Dei euidenter, demōstrans illos vera sentire, nos falsa.* Is not the power of God here to be seene? our armies of souldiers haue fled before them many times, and now the vniuersall Church fleeth. They cannot be ouercome, neither by weapons, nor by learning. This must needs appeare a miracle wrought by God, to declare that their opinion is true, and ours false.

Thus we see howe vainely, and miserably they encumber them selues which take vpon them to restore *Hiericho*. God withstandeth the and defeatech their purpose, as we may see this day. Let vs therefore reioyce in God, and let vs saue with the people of *Israel*, I will sing Exod. 15.
vnto the Lorde, for hee hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowen in the sea.

It is not enough, that wee looke backe and gaze at this decayed citie of *Hiericho*, and behold the rampiers loosed, the walles throwen downe, the houses burned, and the people thereof slayne. God can glue peace, God can with-
drawe it: we haue scene the iudgements of the Lord vpon them, we haue scene the turning of

C.iiii, the

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2. Efd. 1.

Matt. 21.

Matt. 30.

the Lords hand towarde vs. That thing which hath bin done, may be done againe. The Arke of God was taken by the *Philistims*, and God suffered his temple to be spoyled: not, that he was offended with the Arke, or with the temple, but for the vnworthines of the people. He neuer forsakerh, but he is first forsaken. As he saith, Seeing ye haue forsaken me, I wil also forsake you. God him selfe telleth vs by the Prophet *Ieremie*, as you heard before, That which I haue built will I destroy, & that which I haue planted will I plucke vp. When Christ rebuked the vnthankfulness of the Iewes, he saide vnto them, The kingdome of God shalbe taken fro you, and shalbe giuen to a nation, which shall bring forth the fruites thereof. And againe, The children of the kingdome shalbe cast out into vtter darkenes: for many are called, but fewe are chosen. It behoueth vs not therefore, ouermuch to glorie in victorie. It is sickle, and casuall, and may be lost. Let vs humble our selues vnder the mightie hande of God, let vs acknowledge the wonderfull woorkes that hee hath wrought in our dayes, and praye him to continue the good thing hee hath begonne among vs. In him we haue our liuing, our mooring, and our being. Wee are nothing but claye before him, that he which reioycech, may reioyce in the Loyde.

Nowe

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Nowe it remaineth we consider what wholsome remedies may be deuised, that *Hiericho* be neuer againe restored. Hereof I will saye somewhat, the time so requireth. Here might we marke the practises and policies of noble conquerours, what wayes they take to keepe them selues in safetie, and their conquered subiects from rebellion. Some when they had gotten a citie, thought it enough to overthrowe the walles thereof. Some razed all the castels, and threw down al the holdes. Others haue built strong places, and towers, and furnished them with munition to bydle the people. Others haue spoiled them, & kept them poore. Others haue vnarmed them, and kept them from all weapon. Others to withdraue them from vnquiet fancies, haue set them to plough the ground, and to other bodily labour. Others haue cut off their Captaines, and all such as might seeme able to leade the people, and to moue rebellion. Some haue killed their male children. Some dissolued the olde Lawes, and gaue them newe. Others haue forbidden banquettes and feastes, and all other conuenticles or assemblies, to make them strange one to another. Others haue purposely sowed and mainteined factions, and set citie against citie, surname against surname, blood against blood, that no man might safely trust another.

Some

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Some haue deuised othes and bandes, of conscience: some haue deuised lawes martiall, and other crueltie: some haue transported, and carried away the whole people, man, woman, and childe: as *Nabuchodonosor* did the *Iewes* into *Babilon*, and put others in their place. By these, and such other like wayes, as much as wisdome and pollicie could deuise, they thought to keepe countries, and nations in obedience.

But, as touching our spirituall *Hiericho*, *Iosuah* suffered nothing to stande, he burnt houses, and palaces, and killed man, woman, and childe, and cattell without mercie, altogether. For so God had giuen him in commandement, and so is it often written of him, that where the Lord gaue any people into his handes, hee left nothing remaining, no, were it neuer so little. Of this pollicie *Moses* speaketh, If you will not driue out the inhabitantes of the lande before you, then those which ye let remaine of them, shalbe prickes in your eies, & thornes in your sides, and shall vex you in the lande wherein ye dwell. Destroy not some onely, to leaue some: you shall leaue nothing, no not a little. If you do leaue, you breake y^e commandemēt of God.

In religion, no part is to bee called little. A heare is but little, yet it hath a shadowe. In the bodie, a little disquiet is oftentimes cause of death, The *Cimiphes* were but little, yet are they reconed

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reconed among the great plagues of God.

Metellus a noble man of Rome, by receiuing a heare in his milke, was choked with it, & died thereof. Some thinges are small and doe no hurt: some thinges though they bee small, doe great hurt. Therefore doeth God straighely charge his people to keepe the lawe, saying, Thou shalt not turne away from it, neither to the right hand, nor to y left. And *S. Paul* saith, A little leauen leaueneth the whole lump.

*Iosue. 1. &
6.
Deut. 15.
& 18.
1. Cor. 5.*

I speake not this, because I thinke nothing at all may be left to any speciall purpose. For euen in *Hiericho*, where was made a generall destruction, God himselfe commanded, that all siluer & gold, and vessels of brasle & iron should be saued, & not saued onely, but be brought into the *Loydes* treasure. How be it, the things that may be reserued, must not be dust, or chaffe, or hay, or stubble: but golde, and siluer, & yron, and brasle. I meane, they may not bee things meete to furnish and mainteine superstition, but such things as be strong, & may serue either directly to serue God, or els for comelines and good order. Such things may be reserued, notwithstanding they came out of the spoile of *Hiericho*.

Iosue. 6.

Nowe to staie the restoring of *Hiericho*, many good wayes may bee deuised. For our consideration at this present, and because the time is farre spent, I will name onely foure
vnto

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unto you. The first, Maintenance of scholes & learning. Secondly, vnderstanding of the cause: that is, that euery man may consider, what hee hath left, & what he hath receiued: out of what darkenes, into what light he is come. Thirdly, kindnes towards God, & thākfulnes. Fourthly, y^e discipline of y^e Church. With these 4. by Gods grace, we may keepe *Hiericho* from restoring. Of eche of these a few wordes, & so I will end.

That learning and knowledge, is able to hinder the builders of *Hiericho*, it is so plaine that it needeth no speache. In the time of *Moses* Late, *Aaron* the great Bishop & high Priest, had writtē in a tablet before his breast, doctrine, and truth: not onely learning, but also truth: whereby was meant, that neither might bee without other. For, as learning is dangerous and hurtfull without religion, so is religion vnable to defende it selfe, and to conuince the gainesaiers, without learning.

For this cause, the *Heathen*, when they erected temples in the honour of their gods, did also build libraries, that is, places to keepe bookes: that by such meanes, their priests might growe in knowledge, and bee better able to persuade others to their religion. *Strabo* writeth of the *Smyrnians*, that they builde a temple in the honour of *Homer*, and ioyned thereto a librarie. *Augustus* the Emperour, builde a temple and also a librarie in the honour of *Apollo*. *Traianus* in like maner builde a librarie, and called it *Vlpia*,

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after his owne name. At Rome in the Capitol, where all the goddes had a solemne place for to be worshipped in, there was also placed a librarie. Athens was a famous Uniuersitie, and had many colledges, and scholes of learning, Academia, Stoa, Lycaum, Canopus, Pritaneum, Tempe, Cynosura, in which places were diuers sectes of Philosophers. Such were in Persia the wise men, whome they called Magi: in Babylon, the Chaldees: in India, Brachmanes: in Ethiopia, Gimnosophista: in France & England Druides, and others in other countries. In all times, the kings and princes which did set forth religion, were also builders of scholes and colleges, & auācers of learning. The people of Israel were neuer in better state (as P. Phagius, a learned mā noteth out of their storie) then when they had in euerie towne & villiage *Bathe chene-soth*, and *Bathe medraschoth*, that is, *Synagogues* wherein they assembled together, and places to preach in. The same Phagius reporteth of Hierusalem, that there were in it more then foure hundred cōmon scholes & *Synagogues*, in which the Law of God was taught. The Patriarke Iacob was called *Minister domus doctrinae*, a Minister of the house of learning, because he applied himself to the knowledge of the law of God, & to godlines. The Prophets of God had their scholes, to breede vp vnder them such as might after their death draw the people from idolatrie,
and

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and resist the false prophetes. They which were so taught by them, were called *Filij Prophetarum*, The sonnes of the Prophetes, *Samuel* taught in such sorte at *Rama*, *Elias* and *Elizena* the Prophetes, in such sorte, taught the Lawe of God besides *Hiericho*, *Saint Iohn* the Euangelist, taught at *Ephesus*: and *Eusebius* reporteth out of *Philo*, that *S. Marke* had at *Alexandria* sundrie schollers, which gaue them selues to readding and reasoning, and expounding of the Scriptures. Others did the like at *Antioche*, and at other places. Out of such schooles it pleased God to take many excellent men, and place them in his Church, as *Origen*, *Tertullia*, *Cyprian*, *Lactantius*, *Arnobius*, *Basilias*, *Nazianzenus*, *Chrysostomus*, *Hieronimus*, *Ambrosius*, *Augustinus*, who were brought by in al kinde of learning, & became shining starres, and bright lightes in the house of God, notable defenders of religion, ouerthrowers of idoles, & confounders of heretiques. Christiā princes herein haue witnessed their zeale, in setting forth the glorie of God. After *Charles* the great had made his notable conquestes, he erected fīue famous Universities, one at *Paris*, another at *Tolouse*, another at *Papia*, another at *Padua*, & another at *Prage*.

Suidas in
Leont.

Suidas reporteth of *Leo* Emperour, *Cum aliquādo Enlogio Philosopho stipendium dari iussisset, &c.* When *Leo* on a time commāded that

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Enlogius a Philosopher should haue his princely reward, a noble man of his court said, that y money would be better emploied for maintenance of souldiers. Nay (saith he) I would rather it might be brought to passe in my time, that the wages which are now bestowed vpon souldiers, might be giuen to mainteine Philosophers.

Alexander Seuerus so highly esteemed that famous and notable Lawier *Vlpian*, that when certaine of his souldiers ran fiercely vpon *Vlpian* purposing to slay him, y Emperour stept forth, and set himselfe betweene the body of *Vlpian*, & the furie of the souldiers, and couered him with his own robes, that the souldiers might know how careful he was for y good estate of *Vlpian*.

As also for the contrarie, such as haue practised crueltie vpon learned men, and haue hated knowledg, are worthely discommended in the stories of all ages. I tolde you before of y wicked *Apostata Iulian*, how he forbade y Christians should bring vp their childre in learning. Such an enemy to knowledg was also *Licinius* the Emperour, who called learning the poison and ouerthrowe of common weales. The like is reported of *Caligula*, *Caracalla* and *Domitianus*, that either they vterly hated all manner of learning, or had some spectall malice against y writings of some one notable man, and therefore sought to destroy the. Such was the policie of
Satan

Charion
Chronic.
lib. 3. A.
lex. Seue.

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Satan, so thought he to get the upper hand; & to restore againe his wicked *Hericks*.

And were these the practices of these prynces onely? May not we remember the like attempts wrought in our dates? Who will cal to minde the time that is not farre past, that stode that this ignorant *Hericks* had many friends, who by all meanes drew me from knowledge; they gaue libertie rather to do any thing, then to seeke vnderstanding, and yet suffered rather the vse and reading of fabulous and vnleane writers, then of the holy Scriptures, & booke which caried fruitefull instruction.

Good letters, and studie to encrease knowledge, are not to bee neglected. Such as presume of Gods spiritue ouerboldely, that without their endeuour to vse the wholsome meanes which he hath left vnto his Church they shall do by special inspiration vnderstand his will, do tempte God. The Prophet *Dauid* prayed for the presence of Gods spirit, but to the purpose he might take profite and fruite of his reading in the law of God. Therefore he saith, Open mine eyes, & I may see the wonders of thy law, and giue me vnderstanding, & I wil keepe thy law, And againe, encline mine heart vnto thy testimonies. *S. Paul* taught *1* *Corinthians*, That no man can say *1* *Iesus* is the Lord, but by *1* holy Ghost: And in *1* 2, chapter of his first Epistle, saith,

Psal. 119.

1. Cor. 12.

1. Cor. 2.

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saith; Nowe we haue receiued, not the spirit of 1. Cor. 3.
 the world, but the spirit which is of God, that
 we might know the things that are giuen to vs
 of God. This spirit prepared the heart of Paul, Actes 9.
 yet sent him to *Athenes*, that by him it might
 be sowed him what he should do. This spirit pre- Actes 8.
 pared the hearts of the *Eunuchs*, & of *Cornelius*:
 yet sent huto them *Philip* and *Peter* to open the Actes 10.
 scriptures vnto them. *Lydia* heard *Paul*, and the Actes 16.
 Lord opened her heart, that she attended vnto
 the thinges that *Paul* spake. I haue planted,
 saith he, *Apollus* watered, but God gaue the in- 1. Cor. 3.
 crease. Thus are we taught, not to forsake the
 helpe of reading, of hearing, and such like: yet
 to knowe that neither of them can settle vs vnto
 godlines, without the especiall grace of Gods
 spirit. *Augustine* saith well, *Non verbis homi-*
nis sed intelligatur verbum Dei: facit Deus
et intelligatur. The wordes of man doe not
 cause that Gods worde is vnderstood: God
 giueth the vnderstanding thereof. And *Chry-*
ostome vpon these wordes of the Apostle, Such
 trust haue we through Christ to God, not that
 we are sufficient of our selues to thinke any
 thing, as of our selues, but our sufficiencie is of
 God, saith: *Hoc est, non ita dicbam fiduciam*
habemus: ut id partim sit nostrum, partim sit dei,
sicut tam illis tribus acceptumq; fero: that is, I did
 not so say we haue trust, that this work is partly
 ours, & partly Gods; but I allow it, & yelde

Hom. 3. de
 verbis Dom.
 secund, Ioh.

In 3. cap. 3.
 ad Corinth.

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ie willingly vnto God. The consideration herof putteth vs in mind to toprie humble and heartie prayer to our diligence reading & hearing, & God will giue vs understanding and knowledge.

Nowe to consider his first remedie, where by Hericho may be kept from building: we may say that of the vse of good learning, which *S. Augustine* speaketh against those that charge the Scriptures with vnnecessary speeches:

Deciuitat.
dei. lib. 16.
cap. 5.

Solo uincere terra proscribitur, sed ut hoc fieri possit, etiam cetera aratri membra sunt necessaria.

The share onely reatech the ground, but to helpe this worcke, the other partes of the plough are also needefull. We say, eloquence and other liberall artes are to be likened to that part of the Carpenters winble, which turneth about, goeth rounde, and by litle and litle maketh in the iron, or Steele bit. The wooden handle entrench not into the wood, but weatheth in the pearler: so doe these artes, if they be rightly used, further the understanding of the worde of God. This vsle *Lactantius* seemed to seeke whe

Lib. 3. instit.
cap. 1.

he sayde, *Vellem nihil duri eloquentiam, vel quia magis credant homines ornata veritati, melius opus suis armis vincantur.* I woulde gladly haue the gifte of eloquence, either because men might giue better credite to the truth, when it is beautified: or else because, the heathen may the sooner be overcome with their owne weapons. And in another place, he speaketh that

this

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This eloquence must serue and waite vpon the
 will of God: *Circumlinatur populus ce-*

*Laet. i. i. i. e.
 lib. 5. cap. 4.*

*lestis sapientia melle, ut intelligamus non hominum
 loquenda Deum.* Let the ruppe (of our speech)

be seasoned with the hony of Gods wilddome,
 that we may knowe it is God that speaketh,

and not man. Where this is not done, but men
 growe them selues rather to be curious in hea-

ring eloquence and pleasantnes of speech, then
 desirous to learne the trueth, the woorde of

God becommeth vnfruitefull, as it is to be fea-

red in many, that they luke at counte of the Gos-

pell of Christ, but seeke to please their itching
 eares with fantasies of men. *Augustine* saith

*De doctrina
 Chr. lib. 4.
 cap. 11.*

to such, *Rauorum ingeniorum insignis est indoles,
 in verbis uerum amare, non uerba: Quid enim*

prodest clausura, si aperire quod uolumus non

potest? aut quid obest lignum, si hoc potest? quando

nihil aliud querimus nisi ut pateat quod clausum

est. Such as be of good dispositiō seeke not after
 words, but after the trueth. For what auailerh a

key of golde, if it can not open that we would
 haue opened? & what hurteth a key of wood, if

it can open? seeing we desire no other thing,
 but that it be opened vnto vs, which is shut.

The second let or stay that *Hiericho* be not
 restored, is, that the people may be instructed,

why it was overthrowen, & why God hath cur-
 sed the that shall seeke to restore it. This know-

ledge is a singular gift of God, When I Lorde
 Declared

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declared his fauour towarde *Israel*, among o-
ther his speciall mercies he spake in this sort:
Jerem. 31. This shall bee the covenant that I will make
with the house of *Israel*: after those dayes, I
will put my Lawe in their inwarde partes,
and write it in their heartes, and will be their
God, and they shall be my people: and they
shall teach no more eery man his neighbour,
and eery man his brother, saying, Knowe
the Lorde: for they shall all knowe me, from
the least of them to the greatest of them,
sayeth the Lorde. And againe our *Sauour*
Iohn. 6.
Iohn. 17. sayeth out of the *Propheet Esay*, They shall all
be taught of God. And in the seuentench of
Saint Iohn, he sayeth, This is life eternall, that
they knowe thee to be the onely very God,
and whome thou hast sent *Iesus Christ*. To
Eph. 4. this end, and for this cause, He gaue some
to bee Apostles, and some Prophets, and
some Euangelistes, and some Pastours, and
teachers, for the gathering together of the
Saintes, for the worke of the ministration, and
for the edification of the bodie of *Christ*: that
we hencefoorth bee no more children wa-
uering and caryed about with eery winde of
doctrine, by the deceite of men, and with cri-
stineesse, whereby they lay waye to deceipt.
Therefore woth *S. Peter* tal dyon them that are
of the Church of God, in all places, & then shew
thou the mercies of God, that they wisse
vnto

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unto all the world, what the Lord hath done for them, in filling them with all spirituall knowledge and vnderstanding: Be readie alwayes to give an answer to euerie man that asketh you a reason of the hope that is in you. Therefore doeth God giue charge to his people the children of Israel, to heare his Lawe and keepe his commandements, not as an ordinance that shoulde stande good but for a season, which shoulde bee kept onely by them: but also requireth that they teach the same to their posteritie, that so his great blessings may neuer bee forgotten. For thus hee saith, These wordes which I commaunde thee this day, shall bee in thine heart, and thou shalt rehearse them continually vnto thy children, and shalt talke of them, when thou tarrest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp. Thus doeth God, by promise that he will giue the Spirit of knowledge and of vnderstanding vnto his people, and by calling by labourers whome he hath sent forth into his charge, Prophets, Apostles, Evangelists, and Pastours, and teachers, and by his earnest commandement that wee giue eare to his word, and speake of his wonderfull kindenesse shewed vnto vs and our forefathers, make it appeare howe needefull a thing it is, that we knowe his will. Without this know-

1. Pet. 3.

Deut. 9.

D.iii.

ledge

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ledge we can not love him as our father, we
can not feare him as our Lorde.

But, when we see the miserable blindnesse
and ignorance in all places abroad, what
hope may we haue to see Hiericho supplied
and quite ouerthrowen? It can not be but great
inconueniences shall followe in the Church
of God, as confusion of order, and dissolution
of life, to the endangering of the state, unless
by godly care of the Magistrats, some helpe
be provided, This care must shewe it selfe in
renouing blinde watchmen which haue no
knowledge, who are but dunning dogges that
can not bark, who lye and sleepe, and be
light in sleeping. These greedy dogges can
neither haue enough (saith the Prophet *Ez.*)
Non residence and absence from their care, is
a fault that would be amended in the Shep-
herdes of the Lorde's flocke. Though they
be neuer so able to instruct, and therefore wor-
thie to haue the rounes in the Church: yet,
if they haue not a desire to do good, if they haue
not Christes shepe, if they be strangers to the
people of their charge, if they be not at hand
to giue their flockes their bread in due season,
what let may there be, but that ignorance and
blindnesse shall growe and increase in the
people.

Another fault no lesse hurtfull to the Church
of God, is the suffering of pharisees, *one*

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one man taketh the profite of two or more businesses, which is not worthie of one. These *Non-residents* and pluralitie men teach not, they knowe not, nor care for the people of their charge: they haue brought this confusion and shame into the house of God. They are blinde guides, they are the darkenesse of the world. Against those which are such, **G D** sheweth his heauie displeasure: My sheepe, *Esch. 34.* saith he, wandered through all the mountaynes, and vpon euery high hill: yea, my flocke was scattered through all the earth, and no man did seeke or search after them. And againe, Neither did my shepherde seeke my sheepe, but the shepherdes fedde them selues, and not my sheepe. And by the Prophet *Ierem. 2.* **Ierem.** he saith, They that shoulde minister the Lawe, knewe me not. And againe, *Ierem. 10.* These sheeps are become beastes, and haue not sought the Lord: therefore haue they none vnderstanding, and all the flockes of their pastures are scattered. These riches be a remnant of the wicked inhabitants of *Hiericho*, that with the passage of Gods people towards the land of promise: as Rich as haue forgotten the commandments of the Lord, and haue gotten themselves to be the sinners of the people, whom the Lord layes ouer vnto them. These be they that seeke the restoring of *Hiericho*, & the overthrowing of *Jerusalem*, therefore the curse of

D,ni, God

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God will fall upon them: the blood of Gods
people shalbe required at their handes, because
they bring the abomination of desolation into
the holy place: because they suffer Christs
stroke to perish for lacke of knowledge, and
to be carped away after every winde of false
doctrine. God graunt all such, that they may
see with their eyes, and vnderstande in their
heartes, and knowe the gracious goodnesse
of the Lorde, that the people be not through
their negligence like horse and mule: but that
they may discern betwene darkenesse and
light, and betwene Hiericho and Hierusa-
lem: that they may be able to give a reason of
the faith which is in them, and that they may
teache the same vnto their children. Shee shall
be buylt vpon a rocke, so shall we stande as
strong as mount Sion, so shall we neuer be con-
founded.

The third meanes to stay the building
of Hiericho, is to be thankfull for the bene-
fits which God hath bestowed vpon vs: and
in such sort to leaue our life, that it may ap-
peare wee be his seruants. For this cause God
hath giuen his holy worde, and to this ende
both he leueth his holy seruants, that we shoulde
be put in minde of his kindness, and not become
wretched folk, but thankfull, and so receive his
grace in waye.

But, what say, to those thanks that I giue

am.

Some

by B. Iewell.

Some leade me one way, and some another:
Some say here is Christ, some say there is
Christ: I knowe not, nor wherefore, nor howe
to pcerthanked. Hereto a short answere can
not suffice, and a long would be tedious. Let
vs call to remembrance the Lesson that was
giuen vs in this place on Sunday last: Let vs
search the Scriptures, *Esay the Prophet saith,* Esay. 8.
To the Lawe, and to the testimonie, if they
speake not according to this worde, it is be-
cause there is no light in them. *Chrysostome*

*saith, Nullo modo cognoscitur quæ sit uera Ec-
clesia Christi, nisi tantummodo per Scripturas.*

*Horn. 49.
in opere im-
perfecto.*

By no meanes may it be knowen, which is the
true Church of Christ, but onely by the Scrip-
tures. Without them our faith is no faith, with-
out the helpe of them wee can not knowe
Christ from Antichrist, we can not knowe the
Church of Christ from the Synagogue of Sa-
tan: Herby let vs learne to knowe *Hierusa-
lem*, herby let vs learne to knowe *Hierich*.
Certainly if the worde of G D, and the
heath of his mouth, bee not able to tame
their tradition and custome: Shall be much lesse
able to tame the

It is a good thing to be thankesfull, and to
praise the Name of the most high: the seruants
of God shew cause of thankfulness in considera-
tion of the great & wonderfull mercies continu-
ally poured vpon them. *As for example* Exod. 12.
to be

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Esther. 9.

to bee the first moneth in the yere; because
God had deliuered Israel from the hande of
Pharao in that moneth. In like sort *Mordechai*
the Iewe, and *Esther* the Queene, sent letters
vnto all the Iewes that were through all the
prouinces of the king *Ahasuerus* both neere and
farr, enioyning them that they should keepe
the fourteenth day of the moneth *Adar* with
Ioy and feasting; for that vpon that day God
had deliuered them from the hande of *Haman*
and that they would not fayle to obserue the
same every yere.

Psal. 124.

Upon this daye, euen vpon this day I say the
poit. of this moneth. God sent his hande against
and deliuered vs. Let vs be kinde and thankefull
vnto God for so great blessing. I say not, let vs
make it the first day of the yere. But this I say,
let vs haue it in remembrance; let vs sing with
the Prophet, When the Lords brought againe
the captiuitie of Sion, we were like them that
dremt, then was our mouth filled with laugh-
ter, and our songes with ioye. The Lords hath
done great things for vs, whereof we reioyce.
Let no man be offended herewith; it is onely a
remembrance of the mercy of God, it becometh
vs to remember it; it is good to speake of it.
For if we haue eyes to see, and might not our
owne situation, we haue a more much greater
cause to reioyce then *Dauid* had; because the
things which are this daye reioyced vnto vs by
the

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the good will of our God, are farre greater and
 worthier then those, which *David* and the peo-
 ple of *Israel* received in their deliuerance out
 of the captiuitie of *Babylon*. For by howe
 much the heauens are greater then the earth,
 and God is more excellent then a creature: so
 much doeth the knowledge of God, and his
 true worshipp, passe all worldly blessing, and
 all other felicitie that can bee deuised vnder the
 Sunne. For what knoweth hee, which know-
 eth not God? Or what worshippeth he, which
 worshippeth not God? Hee that worshippeth
 not God, hath not the comfort of God: but
 hee that hath God; and knoweth God, and
 serueth God, hath a sure helpe and defence in
 all dayes. Let vs therefore bee glad and re-
 ioyce, let vs whinnle our ioye, and sing be-
 fore the Lord a newe song. Let vs kindle in our
 heartes the fire of the loue of God, and of our
 neyghbour, and let the flame thereof breake
 out to the glory of God. Let vs decke the al-
 tars of our heartes with the flourishing branches
 of vertue, and good works: let vs sacrifice
 and kill our lusses and affections. In this ma-
 ner if wee shew our thankfulness towards
 God, wee shall hinder the wicked purpose of
 them that with the restoring of *Muricho*, we shal
 see the lande of Gods promise, and enter into
 his rest.

The

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The fourth way to hinder this bryding is discipline, which is so needfull, that neyther without it shall yee be able thoroughly to discomfyt those that seeke to bulde by *Sericho* againe, nor your selues happely and prosperously to goe on forwarde in setting forth the glory and maiestie of our God, and to passe safely to the country promised. It is as the sinewes of the Church to strengthen it, and to ioyne and knit the partes thereof together. But, because the time is past, and this matter weightie, and worthy of larger discourse, I wil leaue it to your goodly considerations, and for some other time.

And, thou, O merciful father, rise by thy helpe thee, to iudge thine owne cause, standing the thing thou hast begonne to do, guide our feete in the way of peace, give joye with thy word, blesse thine inheritance, blow downe the walles of *Hiericho*: so shall *Hierusalem* prosper, and her walles be made strong: so shall the day starre lighten our beames: so shall *Israel* see joye, and all thy people truly know thee, and praise thy name forever. Amen.



Aggeus



Aggeus, I.

2 Thus speaketh the Lord of hostes, saying,
This people say, The time is not yet come that
the Lords house should be builded.

3 Then came the word of the Lord by the
ministratione of the Prophet Hagge, saying,

4 Is it time for your selues to dwell in your
beled houses, and this house lie waste?

These wordes be written in the
first Chapter of the Prophecie
of Aggeus. For better under-
standing whereof, I must call
to your remembrance the sto-
rie of that time, vpon occasion
whereof, these wordes were spoken.

The Almighty God, being so many and sundry
times highly displeased with his people the
Iewes, after he had chastened the many wayes,
and sawe none amendement, at the last gaue
them ouer into the handes of their enemies, and
suffered both the king and all the people of the
countrey to be caried away prisoners into Ba-
bylon, where they continued in miserie the
space of seuentie yeeres. In the meane season,
their countrey partly lay waste, and grewe full
of wilde beastes: partly was inhabited by forty-
ners:

ners: the temple that *Solomon* had built them, the statelyest & richest worke of the whole world, was burne to the ground, and all the ornaments thereof rauened by, and carped into *Babylon*.

After fiftie yeres, king *Cyrus* shewed fauour towards his people, and did licence them to depart home againe. But as they were about the building, vpon occasion of complaint of their enemies, the whole worke was stayed. At length, after 70. yeres, God remembered his promise and mercy, and stirred by the heart of king *Darius* king of *Persia*, who had then conquered the *Chaldees*, to licence the *Jewes* to depart home againe into their countrey, and to reedifie their citie and Temple. This king *Darius* (as the *Rabbins*, or Doctours of the *Jewes*, and most part of learned men coniecture) was sonne in to the King *Assuerus*, begotten of the good Ladie *Queen Hester*, which Lady *Hester* he married after he had embased, & diuorced from him the proude and stubborne *Queene Vasthi*. This was Gods marueylous providence, by that meanes wise to deliuer his people. First, by the good Lady *Hester*, from the tyranny of *Haman*, as is appeareth by the storie: and after, by her childe *Darius* cleerely to deliuer them, and to discharge them out of their enemies hands for ever.

Esther 3.

The *Jewes*, notwithstanding they had so gracious a graunt of their King, yet many of them would

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would not returne home, but made their abode
 sure there among their enemies in *Babylon*: &
 the most part of them that were returned, set to
 building of their owne houses, and left the house
 of God unbuilt: so soone they had forgotten
 Gods mercie towards them. In the time of
 their trouble, they cryed out, If I thinke from
 God, I pray God thinke from me. But being
 restored home and at libertie, they sayde, as the
 Prophet here reporteth, *Nondum uenit tempus*
 and the time is not yet come, that the Lordes
 house should be builded.

Then saue they had many enemies on eue-
 ry side: the matter it selfe was marueylous
 hard, and to their iudgements almost im-
 possible. They had begunne before under king
Cyrus, and because the matter was then dark,
 and their enemies prevailed against them, they
 were utterly discouraged and cast into despaire.
 Therefore God spake to them by the Prophet
Aggeus, Is it time for your selues to dwell in
 your seled houses, and this house lye waste?
 Have you found leysure to set vp & furnish your
 plume house, & can you neglect the restoring of
 my house? My house (I say) in which my Law
 hath bene read and preached to you, where your
 fathers haue made mee sacrifices, towards
 which house you turned your faces, whensoever
 you prayed vnto me in *Babylon*, and were heard?

Therefore saith the Lord, Ye haue sown much,

and

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and bring in litle : ye eate, but yet have not y-nough: ye looked for much, and loe, it came to litle : and when you brought it home, I did blowe it out. You set your ioye upon vayne things, and the same shal deceiue you.

This place of the Prophet *Aggais*, I haue thought good to apply to the present state of our time. For, as then the citie of *Iherusalem* was miserably rased, and the Temple of God burne downe by heathens: euen so hath it fared in time lately past with the Church of Christ, here among vs. And, as then God mollified and softened the heart of the king *Darius* for the deliuerie of his people, euen so of his great mercie hath he nowe stirred vp a most noble & deuotione Lorde our soueraigne Queene *Elizabeth*, for the same purpose. And, as then there were many that set light by Gods benefices, and thought it meete enough for him to waite vpon their leisure: euen so, I pray God, the same securitie be not founde in vs at this time. I praye God there be none of vs that make light of Gods grace, and lye in our heartes, *Nondum venit tempus*, &c. The time is not yet come, that the Lodes house should be buylded.

1 Wherefore, first I will moue (by Gods grace) that our Church hath bene outgrowne with errorrs and abuses, as then the Temple of *Iherusalem* was defaced by the Chaldees.

2 Secondly, I will shewe what things they be, that

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be that doe stay men from the redifying of this Temple.

3 Last of all, after what sort this Church ought to be buldoed: and so I will leaue you to God.

Prayers.

Touching the first part, I shall not neede many wordes, for God hath in our dayes sufficiently reuealed, and we haue seene the state of the Church in time past. And in deed, the errors & abuses haue bene so grosse, that who so cannot see them with his eyes, yet may feele and grope them with his fingers. Yet, because I knowe some are not thoughty perswaded herein, but thinke that the Church of Rome hath euer more bene pure and without spot: and, some others in their writings call it the rule of the trueth, that whosoener that Church sayth, whatsoeuer it be, must needes be true: as Syluester sayth, it is

Infalibilis regula, a rule that neuer deceyueth. Some set it aboue the worde of God, as the same Syluester. *A doctrina Ecclesie Romana & Romani Pontificis sacra Scriptura robur trahit & auctoritatem*. The holy Scripture taketh force

and authoritie of the doctrine of the Church & Bishop of Rome. And as Cusanus: *Sequitur Scriptura Ecclesiam, & non e conuerso*. The scriptures followe the Church, and not on the contrary part, the Church foloweth the scriptures.

Others say, *Impossibile hereticari, &c.* It is not possible

Syluest.
Prierias
contra Lutherum.

Epist. 1. ad
Bohemos.

C. i.

possible

Sermons preached

possible he should fall into heresies; which followeth the Church of *Rome*. Some others say, that if Christ & his Apostles were alive, they were not able to rule the Church in better sort, then it is now ruled, by the Pope & his Cardinales. Thus some schoole doctors haue written; I am able to alleadge mine authours. Therefore I must of force stand vpon this matter a little, not because I thinke it needeful, but that all men may be satisfied.

First, Christ our sauiour, as he foresaweth the prosperous course of his Gospel, that it should be preached throughout the world, & that the gates of hell should not be able to withstand it: so he & his Apostles forewarned also the ruine & decay of the Church: & that in so many places, & in so plaine wordes, that no man can doubt of it, or deny it.

- Mar. 24. For, Christ alleaging the Prophet *Daniel*, sayeth, that abomination should sitte in the holy place, and, that there should be such confusion and disorder, that if it were possible the very elect should be peruerter. He sayth, then when he shall come to iudge, there shall scarcely be found
- Luke 18. faith in the world. *Paul* likewise sayth, that the man of sinne, that is, such a one as in all things should be contrary to Christ, and is called Antichrist, should sit in the Temple of God, and beare himselfe as if hee were God in verbe.
2. Thes. 2. *Daniel* sayeth, The truth shall be cast downe to the ground. And to *Timothie* *Paul* sayeth,
- Daniel 8. In the latter times some shall depart from the
2. Tim. 4. faith

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faith, and shal giue heede to spirits of errour, & doctrines of devils, *S. Peter* sayeth, There shal *2. Pet. 2.* be false teachers among you.

¶ And, where saith Christ, (I beseeche you consider) where sayth Christ, this horrible desolation should be? among *þ* Turkes or Jewes? no, but in *þ* holy place. Where shal *þ* sonne of man scarcely finde faith? where shal the very elect stande in doubt what they may beleue? among *þ* heathēns or infidels? No, but in *þ* Church. Where saith *S. Peter*? shal be *þ* masters of lies? where sayth *David*? shal *þ* truth be troden downe? where sayth *S. Paul*, shal *þ* mā of sinne perch, & settel, & behaue himselfe as if he were very God? among the heathēns? No, no good brethren, but in *templo Dei*, In the Temple of God, in the very Church, among the that should beare the name of Christ. But, so far as it cannot be doubted among Christian men, that Christ & his Apostles appointed *þ* Church in their time in such sort, as no better could be deuised: let vs compare the Church of late time to that original, as *þ* vse is, in tryng of measures, where, in trial whether is true or false, we haue euermore recourse to *þ* standard. For, if there be any fault, whatsoeuer it be, the standard wil betray it. This order Christ himselfe vsed with the priests & Pharisees, saying, *Domus mea* *Mat. 21.* *domus orationis vocabitur*, My house shal be called the house of prayer. But you haue gone from *þ* pattern or original, & you haue made it a

E.ii.

harbour

Sermons preached

- harbour for the eues. And whereas the contention stood vpon diuorſe, Chriſt called them to þe first original, *A principio non fuit ſic*, From the beginning it was not ſo: they twayne ſhal be one fleſh. And *Saint Paul*, when the holy myſterie of the Lordes Supper was abuſed, called them home to the firſt inſtitution, I haue receiued of the Lorde, that which I alſo haue deliuered vnto you. By this ſtanderd Chriſt reprotted the *Sadduces*, *Erratis, neſcientes Scripturas*, You erre, not knowing the Scriptures. And by the ſame hee confuted the Deuil, when hee came to tempt him, *Scriptum eſt*, It is written. This ſtande ſhal bee able to warrant vs, if wee can ſay truly, *Scriptum eſt*. For as the learned father *Irenaeus* ſayeth, *Scriptura eſt baſis & fundamentum fidei noſtræ*: The Scripture is the pillar and foundation of our faith. It is raſhenelle to beleene without the warrant or direction of the Scriptures. It is not deuotion, nor catholic faith, but fooliſh raſhenelle.
- Mat. 19.
1. Cor. 11.
- Mat. 22.
- Mat. 4.
- Iren. libr. 3. cap. 1.

Howe howe many wayes, and in howe many poyntes the Church of late dayes hath diſſented from the Church of Chriſt and of the Apoſtles (which no doubt was the Catholique Church) it were almoſt an infinite worke to reckon vp. For they diſagree in ſo many things, that in maner they agree in nothing. Notwithſtanding, I will lay out one or two things before you,

you, and by them your wisdomes shal ghesse the rest.

Christ gaue the Sacrament of his body and blood to bee frequented in the Congregation, that all shoulde bee partakers thereof, in remembrance of his death, and sayde, *Hoc facite in meam commemorationem*, Doe yee this in remembrance of mee. Thus Christ himselfe ordeined and commanded: thus the Apostles, and the catholique fathers in the primitive Church vled it; and there can no commandement, nor example, be shewed forth to the contrary. Yet our later fathers, against Christ, against the Apostles, against the primitive church, haue thought it sufficient, that one priest alone shoulde communicate for all the rest.

Christ deliuered the holy Communion vnder both kindes, and so was it vled in the primitive Church, and in the times of the doctours, *Chrysostome, Ambrose, Gregorie, Augustine, and Hierome*. But our fathers in the Council holden at *Constance* of late yeeres, haue gone from the originall, and haue decreed against Christ himselfe, against his Apostles, and Doctours: that, to minister the Communion to a lay man vnder both kindes, is an open heresie. Alas, (good brethren) I beseeche you consider by the way, in what state was the Church of Christ then, when Christes owne institution, and the Apostles doctrine was called heresie?

E.iii,

Christ

Sermons preached

Christ, his Apostles, & the catholique fathers vsed their prayers in a common tongue, that the people might perceiue what was sayde in the Church, & say Amen. But, how neere our later fathers come to that original, it needeth no rehearſal. For you haue heard it taught you as a necessary doctrine, that your prayers should be in the Latine tongue, although you did not vnderſtande what ye prayed for: and that kinde of prayer hath bene called deuotion.

God left order to his Church, *Non facies tibi ſculptile*, thou shalt not make thee any grauen image, From Christs time for the ſpace of 500. yerres, there was no allowance of images in the Catholique Church: but our later fathers cannot take it for a Church, vneſſe it be decked, and ſet about with images.

The Apostles were married (as *Ignatius* and *Ambroſe* witnes) & ſo were others & miniſters of the Church after them, as it is wel known, for 1000. yerres after Christ. To hold good this original, there haue bene certaine Canons ſet downe, *Si quis docuerit ſacerdotem ſub obſentia religionis propriam uxorem cōtemnere, anathema ſit*, If any man teache that a prieſt, for colour of religiō ſhould cōtemne his wiſe, let him be accuſed. And & general colicel holden at *ſagra*, as it is ſet downe alſo by *Gratian*, If any put difference betweene the prieſt that is married, by reaſon of his marriage, that he ſhoulde not offer

Diſtinc. 28.
Si quis,

Diſt. 28. Si
quis diſ-
cernit,

by B. Jewel.

offer, & for that cause commeth not to his offering, he is accursed. Yet Pope Hildebrand one of the later fathers, decreed, & commanded, that no man should heare such priestes Masse, that had a wife: but caused their tenth to bee burnt, their prayers & blessings to be holden as curses, and the sacrament which they had consecrate, to be spit at, and troden under mens feete.

You will saye, These be but smal matters, and may be borne withal, for decencie and good order. But you shal vnderstand, that the Canons of the Apostles, and diuers of the first bishoppes of Rome, and other holp fathers required, that all such as were present at the ministracion of the Communion, shoulde also be partakers of the Sacrament, and accounted worthy to be put out of the Church, whosoever would not communicate with the Minister. And *Chrysostome* calleth such a one impudent & malepert, *Quisquis mysteriorum cōsors non est, &c.* Whosoever, sayeth he, doth not communicate, and standeth by, he is shameles & malepert. Communion vnder one kinde, is no smal matter, but such a matter, & of such weight, that *Gelasius* calleth it open sacrilege, to minister þe sacrament in one kinde.

Homil. 3:
ad Eph.

De consecrat. dist. 2.
canone
Comperi-
t.

Common prayer in a straunge tongue, is such a matter, that it taketh away the very vse of common prayer. For the people (as *Paul* saith) cannot say, Amen, nor be edified, nor giue God thanks. And the Emperour *Iustinian* in a law

C. llii,

that

Sermons preached

that he maketh, touching the publike prayers of the Church, saith thus, We command al Bishops & priestes to minister the holy oblation, & the prayer at the holy Baptisme, not vnder silence, but with such voyce as may bee heard of the faithfull people: to the intent that the hearts of the hearers may be stirred vp to more deuotion, &c. And let the holy priests vnderstand, that if they neglect any of these thinges, they shal make answer therefore at the dreadful iudgement of the great God, and our sauour Iesus Christ. And yet neuertheles, we our selues vnderstanding the same, wil not passe it ouer, nor leaue it vnpunished.

To haue images in the Church of God is no smal matter. It is forbidden by a general Council called *Eliberitum*; & *Epiphanius* a catholique father calleth it abomination.

The violent enforcing of sole life, is such a matter, that *S. Paul* calleth it *doctrinam demoniorum*, the doctrine of deuils. And *Daniel* saith, it is one of the markes of Antichrist: Neither shal he regarde the desires of women, which place *S. Hierome* expoundeth, *Ideo Antichristus simulat castitatem, vt plurimos decipiat*. Therefore doth Antichrist sayne or pretend chastitie, that he may deceiue many.

Thus farre they disagree from the original of Gods worde. But they vse commonly to say, the Church was then in her minoritye
and

by B. Iewel.

and infantie: afterwarde, she was better informed. So when Christ, and the Apostles, and the Doctours please them, they shall rule the matters, they shalbe holy Doctours, and holy Fathers: if not, they shall not be paternes to folow, but children & infants. They vse them as marchants vse their counters: for that counter, which now standeth for a pound, anon after shal be remoued, and made a simple halfpenny. Yet notwithstanding, they cry, Fathers, Doctours, Church: and yet in deepe do al things contrary to the Church of Christ, contrary to the Doctours, and Fathers of the Church.

Two principal things there be, that seeme to beare up the whole bunt of the religion, that hath bene in the worlde of late time: the one is the Masse, and things thereunto belonging: the other is the authoritie of the Pope. These two I will briefly compare to the first original: onely running ouer certaine special branches of them both, in as fewe wordes as I can deuise.

And as touching the Masse, if there be any man here that hath any good opinion of it, and is also learned and able to iudge, let him thinke with him selfe, what Doctour or father in the Primitive Church euer vled, or taught vs to vse a priuate Masse: what Doctour or Father euer heard of 10, 20, or 30. Masses in one Church said at one time: what Father or doctor euer

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Hom. 40.
in 1. ad
Cor.

euier taughte the Priest to communicate for o-
ther? *Chrysostome* noteth, it is an errour to say,
that Sacraments receiued of one, may do good
to others, that receiue them not. What Fa-
ther or Docto: euier taught, that *hoc facite*, was
hoc sacrificare? What Doctour or Father euier
taught vs, that the bread is transubstantiate into
Christes bodie? I assure you that woode was
neuer heard of, vntill nowe within litle more
then 300. yeres vnder *Innocentius* the thirde.
What Father or Docto: taught vs, that there
remaine *accidentia sine subiecto*? that Christes
bodie is in a thousand places at once? that a
Priest shoulde holde the bread ouer his head, and
turne his backe to the people? that the Sacra-
ment shoulde be hangd vp in a canopie for the
people to adoze? What father euier taught vs,
that their communion bread shoulde be rounde,
because the earth is rounde? That the Priest
shoulde kisse the Altar, because *Iudas* killed
Christ? that he shoulde wash his fingers, because
Pilate washed his handes? That he shoulde
knocke his breast, in token of the thieues repen-
tance vpon the Crosse? Those thinges haue
bene written by *Durande*, *Bonauenture*, and *In-*
nocentius, and others like of late time: but the
Fathers in the Primitive Church neuer heard
of them.

Yet some men of late time haue beaten into
your heades, y these & many other like thinges
haue

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haue come by succession, euen fro þe Primitive Church, and from the Apostles. But so the coniuers and Sorcerers say, that their bookes of coniuration and sorcerie came from *Moses*, from *Enoch*, and from *Abel*. *Plutarche* writeth, that *Thesens*, *Romulus*, *Hercules*, and other like Princely gentlemen, in deede were bastardes, and were begotten of fathers of very lowe degree: but after they came into honour, and estimation, the people (because they knewe not whose sones they were) thought they had come from heauen, and therefore they called them the sonnes of the gods.

Euen so, these thinges that I haue here reported, notwithstanding in deede they are base boyes, yet because they haue stollen into the Church, and haue bene had in honour, some men haue taught you, they haue come euen from heauen, and therefore they haue fathered them vpon Christ, and his Apostles. But in the meane season, they haue not dealt iustly with you, but haue done wrong both to Christ and to his Apostles. *Hierome* writing vpon *Aggei*, sayeth, *Qua absque autoritate & in 1. Aggei*
testimonijs Scripturarum quasi traditione Apostolica sponte reperiunt atque consingunt, percutit gladius Dei: The sworde of God striketh those thinges which men finde out and deuise of them selues without the authoritie

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authoritie and testimonies of the Scriptures, & deliuer forth, as if they came by the tradition of the Apostles.

Againe, what Catholique Father taught vs, that the Pope is the head of the Church, aboue kings, aboue Councils, aboue the word of God, greater and of more authoritie then the Apostles: that he can not erre: that the whole world is his diocesse: that he may not be iudged what soeuer he doe, although he drawe a thousande soules downe into hell? that he is neither man nor God, but a mixture medled together of God and man? All these things, our later Fathers haue written of the Pope: and yet I leaue a hundred things vntouched. Thus farre haue they gone from their originall and paterne.

But what greater disorder can there be in the Church of God, then when Antichrist shall come and sit in the place of God? There is an olde fable of Antichrist, that when he cometh, he should turne trees upside downe, and do such like wonders. But the markes whereby Antichrist shall be knowen in deede, are otherwise set downe in the holy Scriptures. In his coming, abomination shall stande in the holy place, and truedi shall be throwen downe in the earth.

I knowe many men are offended to heare the Pope pointed out for Antichrist, and thinke it an uncharitable kinde of doctrine: therefore
I refraine

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I refraine to vse any such names, and onely will
 reporte to you of other, by what tokens Anti-
 christ, when he commeth, may be knowen. Gre-
 gorie, as it were in the spirite of propheticke, wri-
 ting against Iohn, bishop of Constantinople, saith, *Greg. lib.*
Rex superbiae prope est, & (quod dici nefas est) Sa- 4. epist. 38.
cerdotum est paratus exercitus: The King of
 pride is at hande, and (which is vnlawfull to be
 said) an armie of priestes is prepared. By these
 tokens, saith Gregorie, you may know him: he
 shalbe the prince of pride, and he shal haue an ar-
 mie of priestes to waite vpon him. In another
 place he saith, *Quisquis se vniuersalem sacerdo-* *Greg. lib.*
tem vocat, vel vocari desiderat, in elatione sua 6. epist. 30.
Antichristum praecurrit. Whosoever calleth
 him selfe the vniuersal priest, or desireth so to
 be called, in the pride of his heart is the fore-
 runner of Antichrist. These wordes were writ-
 ten by Gregorie more then 900. yeres since.

If there were euer any that might be knowen
 by these tokens, which was or is the prince of
 pride, & is called or desireth to be called the V-
 niuersal priest, or B. or hath an armie of priestes,
 I leaue that to your iudgement, whether & same
 be he whom Gregorie describeth, or some other.
 I pray God to lighten the eyes of all the world,
 that all the world may spie him, and the man of
 sinne may be reuiled.

When the woman of Samaria saw the mira-
 cles that Christ had done, and heard some men
 doubte

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doubte whether he were Messias or no: why
(quoth she) when Messias shall come, shall he do
more signes, then this mā hath shewed: So may
we say by the Bishop of Rome, when Antichrist
shall come, shall he worke more signes, then they
of that See haue done? shall he worke more dis-
order in the Church? shall he do more to the dis-
honour of God, and against Christ?

Some man will say, that for vnitie sake it is
meete, y some man be named head of y Church.

Greg lib.
6. epist. 30.

But Gregorie saith, *Si quantitatem vocis perpen-
dimus, due sunt sillabae: Si pondus iniquitatis, uni-
uersa perniciēs.* If we weigh the quantitie of

Lib. 6. epist
24.

the worde, it standeth in two sillables: if we
consider the weight of the wickednesse, it is an
vniuersall destruction. Unto Anasasius the Bi-
shop of Antioche, he writeth thus, To dissemble
the iniurie done to your honour, if one Bishop
be called vniuersall, then if that one vniuersall
Bishop fall, the whole vniuersall Church goeth
to ground. Therefore Francisus Zabarella, a
Canonist, seeing the great inconueniences that
grew hereof, saith, The popes do now whatso-
euer they list to do, yea although it be vnlaw-
full, & are become more the God. Hereof hath
folowed infinite errors. For the Pope hath in-
uaded and entred vpon all the right of the in-
feriour Churches: So that the inferiour Bi-
shops may goe for nought, and valesse God
helpe the state of the Church, the vniuersall

Church

by B. Iewel.

Church is in danger. In consideration of this
 great danger which hereby groweth to þ whole
 Church, Gregorie saith to Iohn the Bishop of
 Constantinople, *Triquid Christo vniuersalis Ec-* Lb. 4. c. p.
clesie capiti in extremi iudicii dicturus es exami- 38.
no, qui cuncta eius membra tibi met conaris vni-
uersalis appellatione supponere? What answer
 wilt thou make at the tryal of the last iudge-
 ment vnto Christ the head of the vniuersall
 Church, which thus by the name of vniuersall
 Bishop seekest to make all his members sub-
 iect vnto thee?

To This decay of the Church, the olde Catho-
 lique Fathers foresawe in their time. When
 Constantinus þ Emperoz endowed the Church
 with landes and possessions, they say there was
 a voyce of Angels heard in the ayre, saying,
Hodie venenum infunditur in Ecclesiam, This Ioh. de pa-
 day poyson is powred into the Church. If risus cap.
 there were poyson powred into the Church 22. in vita
 then, I doubt there was neuer triacle pow- Siluestri.
 red into it since. This we see that from that
 time thee hath done worse and worse. Au-
 gustine findeth faulte with the multitude of
 ceremonies, and sapeeth the Church in his
 time was in worse case by mans deuises,
 then was the Church of the Iewes. Ber-
 narde sayde, There is no parte sounde in
 the Clergie. And againe, They which chuse
 the first places in the Church, are chieft in
 persecuting

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persecuting Christ. And againe, *Non doctores, sed seductores: non pastores, sed impostores: non prelati, sed Pilati*. They be not teachers, but decei- uers: they are not feeders, but beguilers: they be not Prelates, but Pilates.

What should I hold you with calling the fa- thers to witnes in this matter: they them selues that haue bene proctors for y^e Church of Rome, are contented sometimes to acknowledge, that they haue forsaken the original. *Latomus* findeth fault that y^e Lords supper was ministered to the people in one kinde only. *Abbas Panormitanus, Faber, Pius secundus*, founde fault wth the forbid- ding of priests marriage. *Ex agamia* (saith Fa- ber) *multi lapsi sunt in pedicas diaboli*. Many haue fallen into the snares of the deuil, by for- saking mariage. And further, expresseth y^e mis- chieuous purpose of those which brought such ordināce into y^e Church, by a similitude, saying; *aranea texunt subtiliaretia &c.* Spiders weaue their webs so smal & fine, y^e they may scarcely be seene: if any thing fal into the, they first set vpo the head thereof, & so take away al sense & feeling. *Albertus Pighius* confessed there were errors & abuses in the masse: I wil say nothing of their life. Some of theselues saie, y^e they suc- ceede *Peter* in place, but *Indas* in life. *Bonifacē* being himselfe a bishop, saib, In old time we had treene challices & golde priests, but now we haue treene priests and golden challices. And *Adrian* being

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being also a Bishop, said, *Succedimus non Petro in docendo, sed Romulo in parricidio.* Wee succcede not Peter in teaching, but Romulus in slaughter of our brethren.

Yet notwithstanding (say they) wee are successours to Peter, and vicars of Christ: wee are the Church. But Christ taketh it for an argument against the Scribes and Pharisees, This did not Abraham, You are not the Church, you are of your father the devil. And *Micheas*, My Priestres teache for reward, and my Prophetes prophetic for money, and yet they rest them selues vpon the Lorde and saye, is not God in the midst of vs? Are not wee the Church? Therefore night shalbe vnto you for a vision, and darkenes shalbe vnto you for a diuination, and the sunne shal goe downe ouer the Prophetes, and the daie shalbe darke ouer them.

Mich. 3.

I will speake nothing of the blindnes of the time past, for our aduersaries take that for a special holde, and cal ignorance the mother of deuotion: and say, Scriptures are a buckler, and a defence for heretiques. Not long sithence, in this citie there were certaine interrogatories put forth, to inquire of such as then they called heretiques, wherein one inquite was made in this sort: Item, whether you knowe or haue heard of any person or persons within your parish, that hath kept, or at this present doth keepe, any heretical, naughtie, and seditious booke or

F.i.

bookes,

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bookes, especially English testaments, or Bibles. I saie not this of my selfe, the booke is to be seene, unprinted euen in this yarde. But this matter wil soone be answered, wil they say: for it followeth, Falsly translated, That were somewhat, if they would appoint you out one, that were translated aright: or did alowe any translation of the testament in English to be vsed.

Whensoever any great Eclipse chaunceth in the sunne or moone, some marvellous impression, or change, or mortalitie foloweth vpon the earth. Euen so, when true knowledge faileth in the Church of God, it can not be but the soules of the people shal perish. If in the litle time of *Moses* absence, the people forgate God, and fell to idolatrie: if when *Christ* slombred, and tooke but a litle nappe in the shippe, the ship began to drowne: howe shall it be with them that receiue not *Moses* at all, and giue no place to our sauiour *Christ*, who only is able to saue the Church from drowning? For as *Hilarie* saith, *Ecclesia* intra quas verbum Dei non vigilauerit, naufragae sunt: Non quod *Christus* in somnum relaxetur, sed quod somno nostro consopiat in nobis. Those Churches are in danger of drowning, wherein the word of God waketh not: Not for, that *Christ* is in any slomber, but because his word is heauie in vs through our heauines. And *Orig.* sheweth how dangerous y^e state of the is where the Gospel is not preached. Such a Church can

not

Hillar. in
Mat. cap. 8.

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not stand before the abomination of desolation stedfast, or without danger of seducing.

And therefore Christ reparaeth his Church to the weakest things that be. Sometimes he calleth it a vine, which onles it euermore be propped and boine by, & looked vnto, & pruned, of it selfe is not able to stand, but falleth to the ground, & groweth wilde. Sometimes hee likeneth it to a flocke of sheepe, which without attendance, is ready to take infinite maladies. Sometime to a ship, which if it be not wel prouided on euery side, if it be destitute of light of sunne & starres, is in danger of the rocke, and windes, & surges of the sea. Sometimes to the moone which hath no light, but from the sunne.

What needeth more prooffe in a matter being of it selfe so cleere? Christ himselfe, & Daniel, & Peter and Paul gaue vs warning that this confusion should come to passe in y church of God. We see with our eyes, how farre we are straied from the original. We see what darkenes and blindnesse hath bene euen in them that shoulde haue ruled the sterne. Good men haue had their eyes opened, and haue pointed to vs that the pilote of the shippe a long time hath bene Antichrist. The auncient and olde doctours in their time foresawe that this great captiuitie and confusion, was comming euen vpon them. Our fathers of later yeeres, though our aduersaries and patrons of the contrarie cause:

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pea, the Bishops of Rome and their chiefe pillars, doe confesse that the paterne and original, hath not bene kept. Discipline which is the greatest boude of the Church, hath bene broke: I praye God it may now be restored. The sacraments that Christ left for our most comfort, haue bene miserably mangled and defaced. Our prayers haue bene without spirite and veritie, and so abused, that in deede they were no prayers.

What greater proofes or authorities doe we looke for? Nowe then, can there bee any man so wilful, that wil saye, there hath bene no disorder in the Church: or, that Christ himself, and his Apostles (if they were alieue) could rule the Church in no better sort, then it hath bene, and is by the Pope and his Cardinallles?

Matt. 28.

But me thinke I heare some say, The church can not be so forsaken, it is the house and temple of God, it is the spouse of Christ: Christ made her a sure promise, that hee would neuer forsake her. *Ero vobiscum usq; ad consummationem seculi.* I will bee with you to the ende of the worlde. Al this is true, yet is it not true, that euery particular Church of the worlde shal be established for ever. For, was not this temple that Salomon build, the temple of God? yet was it ouerthrowen, and burnt downe to the ground by the Chaldees. Iuppiters image was set vp in ic by Antiochus, It was after ward ouerthrowen by

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by the Emperour *Titus*, yet was it the temple
of God: Gods house is a house of prayer, yet
Christ saith, *Vos fecistis speluncam latronum*, Luke 19.
you have made it a denne of thieues. The
Lord made choise of his Vine, he loved it, it was
a chosen heritage, yet *Hieremie* saith, Many
pastours haue destroyed my vineyard, and
troden my portion vnder foote: of my chosen
place, they haue made a desolate wilderness.
Hierusalem was called the holy cite, yet is shee
charged, that shee hath played the harlot and
done shamefully. The *Hebrews* called the *Iewes*
the people of God, but *Christ* calleth them the
Synagogue of Satan. The Church of God is
called the holy place, yet *Christ* saith, the abo-
mination of desolation; and *S. Paul* saith, the
man of sinne shal stande in the holy place. Reuel. 2.

If we beleue *Christ*, and his *Apostles*, that
forwarne vs here of: if we beleue the olde doc-
tors: if we beleue the writers of later yeres:
if we beleue such as God hath stirred vp in our
time to reuue his Gospel: if we beleue our
aduersaries: if we beleue our own senses and
experience: let vs cōfesse that the Church hath
bene defaced with abuses: let vs giue God
thanks, that of his great mercies hath restored
it, and let vs every man endeouor to reedifie it.

God had mollified the Kings heart to bee
gracious towards them, he had deliuered the,
he had restored them home to their countrie, hee
gaue

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gaue them Prophetes to call vpon them, and a godly Prince to rule ouer them: but the people cried out, The time is not yet come that the Lordes house should bee builded. Here must I touche the causes that withholden men from the building vp of Gods Temple, not all that may be reconed: For that would require more time, but onely the chiefeſt, that ſhall come to hande.

The firſt ſeemed to be diſpaire of the cauſe. For theſe ſawe it was a long trauaile from *Babylon* to *Hieruſalem*. They had bene ſpoiled of all they had, and were poore, and the greateſt part euen of their owne people forſooke them, and would not returne home with them. Their enemies were ſtrong, and laughed them to ſcorne, and hindered their building. Others charged them with ſedition, and ſaide, if theſe men may once recouer their citie, they will paye no more tribute, they wilbe no longer in ſubiection, and this matter at length ſhall reſpound to the kings damage. Looke in your *Chronicles*, and you ſhall finde that the *Iewes* haue neuer bene traitours.

Euen ſo, when the man of God *Luther* was raiſed vp by God to reſorme the Church, a friend of his ſaid vnto him, *O ſather Luther*, you ſhal neuer be able to preuaile: the Pope, & priuers, and al the world are againſt you. The matter is paſt recoueris: go into your ſtudie, & ſay, *Deus miſereatur*

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miseratari nostri. Euen so, whēsoever it pleaseth
God to builde up y^e walles of his temple, he chu-
seth out such, y^e for their owne infirmities, & for
the force & strength of their enemies, they might
be discouraged, and despaire. Euen now that it
hath pleased God to restore his Go^pel, they that
are of the contrarie part, crie out, These men be
rebels, they would haue no magistrate, they
would haue all things in cōmon. Behold what
they haue done in *Heluetia*: beholde what they
haue done in *Germanie*. Looke out your *Chro-
nicles*, you shall finde that al the hyproates and
seditions which haue bene these fourtie yeeres,
haue bene stirred up by some of them.

But all this discouraged not the good
Prince *Zorobabel*, hee armed him selfe with
Gods promises against all impossibilities, and
so called the people to the building of the tem-
ple. And therefore God prospered him, and
moued y^e King *Darius* heart to make proclama-
tion, that whosoever would withstande *Zoro-
babel* in his doings, timber shoulde bee taken
out of his owne house, and a gallowes made,
and hee thereon hanged without redemption.
Euen so, that man of GOD despaired not,
though hee sawe all the worlde against him,
but gaue the glorie to God. And therefore
God blessed his doings as wee see this daye.
For it is the cause of GOD, and not of man.

F.iii.

The

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The zeale of the Lorde of hostes hath done this. I will bring this to passe (saith the Lorde) not for your sakes, but that my name may be glorified among the nations. For God chuseth the weake thinges, and the foolish thinges of the worlde. As for the aduersaries, be they neuer so strong, he that dwelleth in the heauens laugheth them to scorn. These, through feare & dispaire, keepe backe from building the temple.

Some there bee that confesse, that many thinges are out of frame, and ought to be looked on, but they say, it is no time to fall a building. Wee must looke for a generall Councel. And God graunt we may see that daye, that a generall Councel may be called, wherein Christ may sit president, and al these matters that are now in question, may haue indifferent hearing, and may bee decided by the worde of God.

But alas, they that make a face and shewe of generall Councels, them selues stoppe and staie, that there may bee no generall Councel. When *Luther* made his first appeale from the Pope that then was, to a generall Councel, they made him answere that it was against the decrees of Pope *Innocent*, and Pope *Pius*, that any appeale should bee made from the Pope, to any Councel.

When the Emperour had compelled them to a Councel, and the Princes of Germanie & common

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common weales, had sent learned men thither: the Bishops that were there assembled, would not heare any of them preache, or dispute, or declare their minde. For onely Bishops may sit & speake in their Council, and such as are sworne to mainteine the Pope. *Aeneas Silvius*, other- Aeneas Syluius ad capitulum Maguntin. wise called Pope Pius the second, saith, if a Bishop speake against the Pope, yea although hee speake the truth, yet neuertheles hee sinneth against y^e othe, that he hath made vnto the Pope.

And last of all, when the Council hath done al that it can, the whole conclusion of the matter hangeth vpon the determination of y^e Pope. Now iudge you, what sentence there is like to be, where as he shal be iudge in his owne cause. Thus when they cry out and speake of Councils, they seeke delay, they mocke with God and man, and in dede meane to haue no Council.

Saint Paul, after he was called of God, and touched in his heart and conscience with Gods truth, appealed not to a generall Council, but saith, *Non acquiesci carni & sanguini*, I communicated not with flesh and blood. The Galat. i. Matt. ii. kingdome of heauen suffereth violence, and the violent take it by force. There is no Council about God.

A Council may testifie the truth to be truth, but it can not make falshood to be truth. *Augustine* answered most indifferently, writing to *Maximinus* a Bishop of y^e *Arrians*, yalleaged a general

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Li. 3. cont.
Maxim.
cap. 14.

general Councel holdē at *Ariminum*. *Nec ego Nicenum, nec in debes Ariminense tanquā præindicationis proferre cōcilium, &c.* Neither may I lay to thee the Councel of *Nice*, nor maiest thou lay to me the Councel of *Ariminum*, either of vs thinking thereby to finde preiudice against the other. But let vs lay matter to matter, cause to cause, and reason to reason, by the authoritie of the Scriptures, which are indifferent witnessers for both.

The *Agessilaus* minded to make his passage with his armie through his neighbours land, he desired licence of the prince of that countrie: the prince saide, hee could make him no ready answer, but that he would take aduise of his councel. Wel then saide *Agessilaus*, take you aduisement: in the meane season, I wil passe through. So when our aduersaries delay off, & sojourn till they may take their deliberation in a councel, let them deliberate while they will: but in the meane season, let vs passe on in the busines of God, and take the occasion offered vs to builde vp a house to the Lord.

Some other say, it is not yet time: & Bishops be they that should redresse the Church. Would to God they would. If on they should be *Lux mundi*, The light of the world, they should be Shepherds, and Watchmen, they should be builders of Gods Church. But, what if the light become darkenes? What if the Shepherdes become wolues?

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Wolues? what if the watchmen lie a sleepe? what if the builders become ouerthrowers? *Ieremie* saith, the pastours haue overthrowen the vineyard: and is it likely that they wil reare it vp againe? *Christ* said vnto y^e Bishops, you haue made my house a denne of theeues: & is it likely that they wil bring it againe to the former state, and make it a place of prayer? But, O merciful God, what a building is that like to bee, where ignorance is the foundation, where ignorance is deuotion, & the greatest corner stone of the building. I pray God lighten their heartes wth his holy spirit, and make them to bee that they professe themselves to be, the light of the world, and true labourers in Gods vineyard, & faithful builders of his house.

In the meane season let vs remember, that for the olde Lawe, whensoever the Bishop grewe out of order, God raysed vp sometimes Prophets, sometimes Princes, to reforme the Church, to redresse things that were amisse, and to redifie the decays. For the Prince is keeper of the Lawe of GOD, and that of both Tables, as wel of the first that pertaineth to Religion, as of the seconde that pertaineth to good order. For hee is the head of the people, not onely of the commons and laitie, but also of the Ministers and Clergie. By that authority, *Moses* being a Magistrate rebuked *Aaron* the Bishop, for making the golden calfe.

Ioh

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Ioas being a King, reuelled the rite of the Priests: *Salomon* being King, first builded the temple of God, & put down the high Bishop *Abiathar*, and set by *Sadoc*. Afterward, the same temple being polluted was restored, not by the Bishops, but by the Kings *Ezechias*, *Iosias*, *Abias*, *Iehosaphat*: and at this time after the captiuitie of *Babylon*, it was restored, not by the Bishoppes, but by *Zorobabel* the Prince of *Inda*.

And after the coming of Christ, when the Emperours became Christened, *Constantine*, a Godly Emperour, threatened the Bishops, if they would not be ruled, hee would take vpon him to see them punished, as hauing in deede authoritie and power ouer Bishops. And *Innocentius* in his lawe threatneth the Bishops, that if they would not make their prayers in a loude voyce, that the people might say Amen, he would punish them with his sword, as hath bene sayde before.

But what needeth more examples? When the Arke of God was restored home, *Dauid* being King, plaied the chiefest part: *Dauid* being King, made Psalmes and ditties: *Dauid* being King, dounced befoe the Arke and being king, set the Bishops & Priests in order. And for this cause they are kings, euen to serue a Lord. And therefore they doe not wel that deuide common weales in two, and prouide two heads, the one for
the

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the spiritualitie, the other for the saittie. For S. Paul saith; *Omnia animis superioribus potestati sunt subdita sunt.* Let enerie soule be subiect to the higher powers. Euerie soule, whether he be bi-
shop, Cardinal, or Pope, all are subiect to their Prince. And Chrysostome vpon that place, saith, *Etiam si Apostolus sis, si Euangelista, sine Prophe-* Hom. 23. in
ta sine quisquis tandem fueris: neq. enim pietatem 13. Rom.
subuerit ista subiectio. Yea, if thou bee an Apo-
stle, if thou be an Euangelist, if thou be a Pro-
phete, or of what state soeuer thou be: for this
subiection is no hinderance to Godlines. And
of the Superioritie of Princes power, Tertullian Tertul. ad
speakeeth thus, *Colimus imperatorem, ut hominem* Scapulam.
a Deo secundum, solo Deo minorem. Wee wor-
ship the Emperour as a man next vnto God,
and inferiour onely vnto God.

Some other there be that see and knowe, that
the Church of God is nowe a building, and yet
not onely reframe them selues from the worke,
but also spurne downe that other mē haue built
up: that see we teach nothing but the worde of
God, and the doctrine of the primitive Church:
yet least they should seeme to receiue the doc-
trine which they haue persecuted, inforce the m
selues to be constant, and lay violent handes vpo
their owne conscience, and sape, *Non regnabit*
super nos, He shal not beare rule ouer vs: and as
Pharao said in the hardnes of his heart, *Nescio*
Dominum, I knowe not the Lord,

I take

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I take not here vpon mee to iudge other mens consciences : but such men there haue bene, as wee may knowe by reading, and as God hath opened by notable iudgement, and I praye God there be none such now. I praye God there bee none that offende against their owne conscience, and knowledge, and against the holy spirite of God.

But alas, I speake not now of the ignorant and vnlearned sorte of people, that offende of simplicitie, and haue a zeale of God, although it bee not according to knowledge: but I speake of them that bee learned, that knowe well, that wee teache you nothing this day, but that Christ and his Apostles taught before vs, and was euermore frequented throughout in the Church, vntill all thinges grewe to corruption. And of the contrarie part, they doe knowe, & their consciences do testifie vnto the, that their doctrine for the most part is contrarie to the vse of the primitive Church, contrarie to the Apostles, contrarie to Christ him selfe.

Yet wil these men sooner leaue their living, then bee present at the hearing of an English prayer, or communicate with the people vnder both kindes. They call it a schisme to haue the common prayers in a tongue that the people may vnderstande. To communicate vnder both kindes, they call it a schisme. For the ministers to be married, they call it a schisme. And other like thinges which were tedious to rehearse

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at length. Those things which were ordeined by Christ and his Apostles, & bled throughout the whole Catholique primitive Church without question, they cal schismatical.

O mercifull God, shall wee say, that al the whole worlde of the Christians, euer from Christes time, butill the late time of these later fathers, was in a continual schisme? Shal wee say that *S. Augustine*, *S. Ambrose*, and other old fathers, were schismatiques? Shal we say that Christ and his Apostles taught vs schismes? or that was once true, and Christian doctrine, is it now become a schisme? Is the Church now within five hundred yeeres become Catholike, and was Christes Church, and the Apostles Church, and the doctours Church not Catholique? O Lord, if we be deceiued, thou hast deceiued vs: for if in these doings we be schismatikes, for hauing mayer in a known tongue, or for communion vnder both kindes, or for the marriage of Priestes and Ministers, where as thou gauest thy communion vnder both kindes, and didst chuse such as were married to be thy Apostles, and didst pray in the common and vulgar tongue, as also thy Apostle *Paul* taught vs to do: If this be schisme, we are become schismatiques, for following thine example, & that ordinance which thou hast left vnto thy Church.

But *S. Hillarie* sheweth, how we shalbe sure to know an heresie or a schisme, *Hæc est regula fidei:*

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fidei: Christus dixit, Apostolus dixit. This is a rule of faith, to say, Christ hath saide it, the Apostle hath saide it. *Christ saith, Bibite ex hoc omnes,* Drinke ye al of this, without exception. *Paul biddeth vs to pray so, that the people may saye, Amen.* And saith, *Honorabile coniugiu in omnibus,* Mariage is honourable in al men, Then is this by *Hylaries* rule the Catholique faith, & the contrarie is Schismatical: for our faith is builded vpon the foundation of the Apostles and Prophets. *S. Ciprian saith, Non pax est sed bellum, nec Ecclesie iungitur, qui ab Euangelio separatur.* It is no peace but warre, no Catholique peace or vnitie, but open warre and schisme: neither can he say, I am of y Church, that is diuided from the Gospel. *Iustinus Martyr,* as it is reported by *Eusebius,* saide, *Ipsi Domino non acquiescerem, si alium Deum diceret prater omnium Creatorem.* I would not beleue Christ him selfe, if he should saie there were an other God, then the creator of al things. If he would not beleue God him selfe, teaching otherwise then is set down by the worde of God, much lesse woulde hee beleue the Church, teaching contrarie to the Gospel.

God of his mercie graunt that all our controuersies that we now stand vpon, may be heard and determined by Gods Gospel, and open the eyes of our aduersaries, that they may see the hope wherunto they are called. In the meane season

Ciprian.
Sermonc
3. de lapsis.

Ecclesia.
hisor. li. 4.
cap. 18.

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season let not vs shunne or refraine the, but ex-
hort and counsell them with all sobriety in the
spirite of meekenes, as our brethren. Who
knoweth whether God of his mercie will call
them to repentance: As God said to S. Paul by
revelation, *Populus mihi multus est in hac ciuitate*, I haue much people in this citie: So I
trust I may say, at least I doubt not but we
may charitably hope, God hath a great number
euen among them that runne to the Galle,
that wil yet heare no reason, but are stubburne
and wilfull. Their hearts are in the hands of
God, and he is able, and will mollifie them,
and of stonie will make them fleshy, and of
stones make them the children of Abraham,
and the principall corner stones in the building
of his Church.

Other impediments there be, that keepe
men from the building of Gods house. But
that which God complaineth of by the Prophet,
is, that euery man sell to builde his owne
house, and lest the house of God vnbuilt.
This is the corruption of our nature. Such
things as we shoulde glorifie God withall, we
abuse most to the dishonour of God. There-
fore Christ calleth them thornes, and the
Marrion of wickednesse, not because they
are so of them selues, for they are the gifts of
God, but because our frowarde nature maketh
them so.

C. 1.

The

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Isay. 5.

The man, as Christ saith in the Parable, that was bid to the marriage feast, sent worde that hee was married, and coulde not come. *Isay* saith, The harpe, and viole, and timbrel, and pipe, and wine are in their feastes; but they regarde not the worke of the Lorde. The fantasies and pleasures of this life rauish our mindes, and pull them cleane from God. So saith the Prophet, You can haue your houses sieled, and furnished: in the meane while, my House lyeth forsaken. O that *Aggeus* the Prophet were nowe aliue, and sawe the rearing vp of Gods Temple here in Englande. What, thinke you he woulde say, You builde your owne houses, and leaue the house of God forsaken? Nay, he woulde say, you builde your owne mansions, and pull downe the house of God.

The Masters of the worke, builde benefice vpon benefice, and Deanrie vpon Deanrie, as though *Rome* were yet in Englande. The poore flocke is giuen ouer to a wolfe: the poore children crye out for bread, the bread of life, and there is no man to breake it to them. The Noble man or Gentleman, the Patrones of Benefices, giue presentations of benefices, either to bee Farmours them selues, or else with exception of their owne Tenths, or with some other condition that is worse then this,

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this. The poore Minister must keepe his house, buy him Bookes, relieue the poore, and liue, GOD knoweth howe, and so doe you too.

O good my Lordes and brethren, I come not hither to bee a Patrone for money matters: God seeth my heart before whome I speake it. But I see Gods Temple by this meanes is forsaken. Pong men, such as are of most towardenesse turne them selues to be Physitians, or men of Lawe: yea, Clerkes, or Apothecaries. The matter is so vsed, that they are ashamed to be Ministers in Gods Church. They shoulde not so doe, saye you: no, neyther yet you, as your doings are, can be angrie with them. They are not Angels, but your owne children, your brethren, your cousins, of your owne affections, of your owne flesh and blood, and they thinke them selues to good to become your slaues. O mercifull God, at the beginning of the Gospell, euery man brought his goodes, and layde them at the feete of the Disciples. Nowe euery man is readye to pull out in a manner necessary sustenance, euén out of the mowthes of Christes Disciples. Then that that was euery mans owne, euery man made it common, and no man counted it to bee his owne. Nowe that appertaineth to others,

C. ii.

and

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and is appointed to the building and preserving of Gods Church, that every man layeth handes on, and counteth to bee his owne. In the meane season, the pooze Uniuersities are neglected, the Schooles euery where unfurnished, the youth diuened and chased away from the building.

Thinke of this in your heartes: Consider with your selues. There lacke already Ministers throughout the Realme, to teach the people, & to bulde by the walles of Gods Church. One pooze hireling is diuened to serue two or thre Parishes. The like hath no man to comfort or counsell them: the dead haue no man to burie them: one man buryeth another. That thing I knowe is not materiall: yet it seemeth not so to all men, and our bodyes are the Temples of the holy Ghost, and ought reuerently to be brought to their graues.

View your Uniuersities: view your Schooles which euer haue bene nurseries to this purpose: alas, howe many shall you finde in both the Uniuersities, and in all the Schooles through Englands, not onely that are already ripe, but also that are minded to the Ministry? If they be not founde there, alas where thinke you to haue them? where thinke you will they bee founde? thinke you that they will springe out of the grounde, or droppe downe from the heauens? No, no, they be of you, and must

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must be bredde and reared amongst you. If there be none to be founde, nor hope of any to be hereafter, be you well assured that Actes of Parliament, and Proclamations, are not enough to content the conscience of the people, and to builde vp the Temple.

Oh, that the Queenes Maiestie knewe the great scarcitie, and miserable neede of Ministers that is abroade. And I beseech you good my Lordes, and other Honourable and worshipfull that are here, that haue or may haue accesse vnto her, to put her in remembrance, that her grace will be mindefull of the house of God, and redresse the greedinesse both of corrupt patrones, and of such who engrosse and gather into their handes many liuings, being them selues the remnant of the ignorant and persecuting *Babylon*: and yet leaue to take charge ouer the people, blinde *Sy: Johns* not onely lacke Latin, but lacke honestie, and lacke conscience, and lacke religion. It would be a great furtherance to the Church of God, a wonderfull way to encrease Schooles, and the Vniuersities.

Nowe remaineth the last parte that I haue taken in hande to speake of: that is, of the manner of the building. Whereof, because y^e matter of it selfe is long, and I scanted of time, I will speake two wordes, and so make an ende. And what better way can bee deuised to restore
Christes

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Christes Church, then that we see vsed by Christ him selfe? Christ, when he was appointed of the Pharises in the case of diuorice, whether it were lawfull for a man to put away his wife vpon any kinde of matter, and to marrie another, called them backe to the Scriptures, *Ab initio non fuit sic. Scriptum est.* From the beginning it was not so: It is written. And so in other places in like matters, he saith, *Scriptum est:* and euer returneth them to the Scriptures. The same order vsed Esaias: *Ad Legem, & ad Prophetas:* Haue recourse to the Lawe and the Prophets. So Iosias, so Ezechias, so Iosaphat reformed the Temple of God when it was polluted, according to the paterne of the Scriptures. For as Tertullian saith, *Pereque ad vniuersas hereses iam hinc praeiudicatum est, id esse verum quodcumq; primum, id esse adulterum quodcumq; posterius.* By this rule, we may equally prescribe against all heresies, that is true that was first appointed, that is false that was afterwarde deuised. Saint Augustine saith, *In Scripturis didicimus Christum, in Scripturis didicimus Ecclesiam: has Scripturas communiter habemus, quare non in eis & Christum & Ecclesiam communiter retinemus?* In the Scriptures we haue learned Christ: in the Scriptures we haue learned the Church: these Scriptures wee haue indifferently betweene vs, why doe wee not after one sorte holde Christ

Tertul-
ianus
Praxeas;

Exhortat.
ad con-
cordiam
Eccles.
Tom. 3.

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Christ and the Church by them? And againe, where hee writeth against Petilian a Donatiste, *Non audiamus, hac dico, hac dicis: sed audiamus, hac dicit Dominus. Sunt certi libri Dominici, quorum authoritati utrique consentimus, utrique credimus, utrique seruimus: Ibi quaramus Ecclesiam, ibi discutiamus causam nostram.* Let vs not heare, thus I say, thus thou sayest: but let vs heare, Thus sayeth the Lorde, There be certaine bookes of our Lorde, vnto the authoritie whereof eche part agreeth, eche parte belceueeth, eche parte yeeldeth: there let vs seeke for the Church, thereby let vs examine and trye our matters. This is that Rocke vpon which Christ hath builde his Church: against this Rocke the gates of Hell shall not preuaile. *Augustine* speaketh this in a peticie allusion: *Non me adificabo super te, sed te adificabo super me.* I will not buylde my selfe vpon thee, but I will builde thee vpon me. The same affirmeth *Hierome, Basil, Cyril, Hillarius*, and other the Ancient writers. It woulde bee too long to alleage any moze, onely I will recite vnto you *Lyraes* iudgement of these wordes, moze for that he was one that fauoured our aduersaries, then for the weight of his authoritie. *Super hanc petram, saith he, idest, super Christum:* Vpon this rocke, that is, vpon Christ: De vnitate Eccles. Tom. 7.

Lyrain 16. Matth.

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ex quo patet, quod Ecclesia non consistit in hominibus ratione potestatis &c. Whereby it is manifest that the Church is not among men, by reason of any Ecclesiasticall or Seculare authoritie or dignitie: because many Princes and chiefest Bishoppes haue forsaken the faith: therefore the Church resteth in those persons, in whom are to be founde true knowledge, the confession of faith, and acknowledging of the trueth. Wherefore the foundation of this building, whereupon all the whole worke must rest, must be Christ and his holy worde: for as *Saint Paul* saith, No man can lay an other foundation, then that which is layed already, *Iesus Christ*.

1. Cor. 3.

The Emperour *Domitian* pretending a re-
fourming of the Empire, which afore his time,
Tyberius, *Caligula*, *Nero*, and other wicked
Emperours had spoyled and defaced, asked a
Philosopher, one *Apollonius Tyanus*, what or-
der were best to be taken therein. *Apollonius*
made him answer, Syr, if it please your Ma-
iestie, you must doe as the Musitian had his
Schollers doe. Nowe is that sayde *Domitian*?
Naye Syr, quoth *Apollonius*, there
was a cunning Musitian that set his Schol-
lers to an ignorant and a homely minstrell
to learne Musicke of him: but before hee sent
them out he gaue them this Lesson, whatso-
euer

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euert you see your Paster doe, see that you auoide it, he is vnlearned, and his lessons and maner of fingerling nought: therefore see you doe the contrary. Euen so may I saye, whatsoeuer wee see that they haue done, that were our later fathers before vs, that haue destroyed Christes Church, let vs remember to do the contrary. Their foundation as you know, and as they themselves confesse, is ignorance: let our foundation be Christ, and knowledge of Gods worde. They haue pulled the Scriptures out of the peoples heades and handes, that no man might see their doings. Let vs exhort all men, as *S. Chisostome*, *Origen*, and other holy fathers did, to reade the Scriptures, that all the worlde may see our doings. They buylde Gods worde vpon the Church: let vs, as *Paul* doeth teache vs, buylde the Church vpon Gods word. They contrary to God, & contrary to his word, haue made the Bishop of Rome supreme head of the Church, contrary I saye, to the worde of God haue they made him supreme head of all the Church. These are not my wordes, but *S. Gregorie*, who was himselfe a bishop of Rome, sayth
*of them, P*er* leges, veneranda Synodi, ipsa Domini nostri Iesu mandata, superbi atque pompatiei cuiusdam sermonis inuentione turbantur.* The
 godly lawes, the reuerende Synodes, and the very commaundements of our Lorde Iesu, are broken, by the inuention of a certaine proude
 and

Greg. lib. 4.
epist. 32.

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and pompous name. And thereof as *Gregorie* himselfe testifieth, hath ensued *Vniuersa pernici-*
es, An vniuersal destruction,

Marke, I beseeche you, and let it not out of your remembrance. They say, this is the key of the Church, that one be the head of it, to rule it, and to gouerne and keepe in vnitie all the rest. But *Gregorie* which was himselfe a Bishoppe of *Rome*, sayeth, it is *Vniuersa pernici-*, A general corruption and plague of the Church.

Let vs according to Gods worde, according to the Canons, knowe, that as *Cyprian* sayth, *Vnus est Episcopatus, cuius a singulis in solidum pars tenetur*. There is but one Bishopricke, part whereof is holden in whole, of euery seuerall Bishoppe. And as *Hierome* sayeth, *Vbi-
cunque fuerit Episcopus, sine Roma, sine Engubij,
sine Constantinopoli, sine Rhegijsine Alexandria,
sine Tanais, eiusdem meriti, eiusdem est & sacer-*
dotij. Wherefoeuer there be a Bishop, be it at *Rome*, be it at *Engubium*, be it at *Constantino-*
ple, be it at *Rhegium*, be it at *Alexandria*, be it at *Tanais*, they are al of one worthines, they are al of one priesthood.

They set the Pope aboue kings & princes, against Gods word. Let vs know, that according to Gods worde, euery soule must be subiect to þ higher powers. In these things, & in al other the like, in which they forsake þ paterne & original, & in which they doe contrary to the scriptures, to
Christ,

Ciprian.de
simpli.præ-
latorum.

Hieron. ad
Euagrium.

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Christ, and his Apostles, contrary to the practise of the Primitive Church, and contrary to the sound iudgement of the ancient Catholique fathers, grounded vpon the worde of God: let vs remember, whatsoeuer they do, or haue done, to doe the contrary. For it is not possible, by what meanes things haue growen to corruption, that by the same meanes they shal euer be wel restored againe.

After the Temple was buylded, or was in buylding and rearing, *Esdra* the Prophet read the Lawe of God, and sacrificed oxen, sheepe, and lambes, and the people wept in consideration that they and their fathers had so vnkindely offended God, and deserued so extremely to be punished at his hand. So the good king *Iosias*, after he had founde the booke of the Lawe, and sawe howe highly both hee and his fathers had offended God, hee fell a weeping: (for the consideration of Gods great benefites, and our owne vnworthinesse, causeth vs to mourne at the sight of our owne unkindenesse.) Then they turned vnto God, repented themselves of their wickednesse, and left such vanities as they had walked in before. So Christ our Saviour, when he began to preach the Gospel, and to spreade abroade the vnspeakeable treasure of our saluation, called vs first to repentance, and said, *Poenitentiam agite, appropinquauit enim regnum celorum.*

Repent

Sermons preached

Luke 19.

Repent ye, for the kingdome of God is at hand. *Zachaus*, when he had receiued *Christ* to his table, repented him of his extortion, and made restitution. Then *Iesus* sayd vnto him, This day is saluation come vnto this house, forasmuch as hee is also become the sonne of *Abraham*. So the *Christian* men in the beginning repented themselves, and chaunged their whole life, and therefore were called *Saintes*: as *S. Paul* bleth in many places to name them. *Vocatis sanctis*, to those which are called *Saintes*. And, *Sanctis qui sunt Corinthi*, To the *Saintes* which are at *Corinth*. *Plinie* being a heathen, and set by the Emperour to enquire of *Christian* men, made report in his Epistle to *Traianus*, that they were a sect which would not offer by to idoles, which coulde not bee compelled to blasphemie *Christ*, but were wont at certaine times appoynted to meete together and sing hymnes to one *Christ* their God, that they were of one minde, and agreed among themselves, and did abstaine from theft, murther, and adulterie, and did keepe their faith, and defrauded no man.

Even such should we be, thus ought wee to liue, these things are examples for vs to follow, we should meete often to sing hymnes and giue thanks to our God, we should lament our former wickednesse, wherewith wee haue called Gods anger vpon vs.

But alas, there appeareth not in vs that chaunge

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chaunge of life that ought to be in such as turne to Christ; wee are as proud, as courteous, and wicked in abusing the holy name of God, as euer we were in the time of ignorance. Thus we abuse the great mercie of God, thus wee withhold his trueth in vnrightrousnesse. We say we knowe God, but giue him not the glory that is due vnto God.

And besides this, wee are in loue with our owne corruption: and as the Prophet sayeth, we reioyce when we haue done wickedly: wee cannot abide to haue our fault touched, our pride is growen vp as hye as heauen, our conetousnesse is sunke as deepe as hell, our poore weak brethren be offended, and thinke that these be the verry fruites of Christes Gospel. Yet we can in no wise suffer to be rejoyued, wee say to the Preacher, peace, and talke not to vs in the name of the Lord, tell not vs of the Scriptures, tel not vs of Christ, of Peter, & Paul: we bid him speake vs faire, and blesse those things that be accursed by Gods owne mouth. We say, he is too busie, he medleth with that he knoweth not. Yes, yes man, he knoweth it wel ynough, he knoweth that pride is pride, that vsurie is vsurie, that sinne is sinne: and thou & thine owne conscience knowest it too, if thou wouldest be knownen of it: yea, thou knowest it, & in deede in thy heart, offyce art weary of it. And this is extreme miserie, that we are so farrre plunged in sinne, that wee

can

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can neyther abide our owne faultes, nor yet the amending of them. Is this the repentance of our life? Are these the frutes of Gods Gospel? Are these the frutes of the innocent blood, that we see shed before our eyes? Are these our teares for the sinnes wee haue committed? Is this the thanks that we render vnto God, for giuing vnto vs so great blessings? But, what say I, blessings? Woulde God we were so blessed, that wee might consider our blessednesse. Many already bewaile the weakenesse of their stomakes, they brooke not the Gospel: yea, they seeme already wearie of these preachers, they call them Pulpit men, men of the spirite, and I knowe not what: as though they themselues had nothing to doe with Gods Spirite. O merciful God, what way may God take to winne you? Alas, what are wee? what haue wee offended you? Are wee become your enemies, for telling you the trueth? I feare me, this murmuring is not against vs, but against the Lord.

You haue had the Masse, and that you worshiped: you haue now the Communion, and that you regarde not. God hath sent to call you with fire and sagots: those which bled that scueritie & crueltie, you called tyrants. He hath sent vnto you nowe simple men, that bring you nothing els, but the kingdome of God, and seeke for nothing, but onely for your saluation: and them

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them you disdayne. It is euen now come to passe, that Christ sayde, We haue piped to you, Luke 7. and you haue not daunced: we haue mourned to you, and you haue not wept, but wisdom is iustified of al her children. Many of you are euen ful of the Gospel, and ful and weary of these schoolemasters. Therfore shal God send amōgst you an ocher maner of schoolemaster, that shal entreate you after another sort, that shal pul the ydye from your neckes, & the ruffes from your shoulders. I wil say (I would God I might not speake thus in þ spirit of trueth) I would to god it might proue vnttrue, and neuer come to passe.

But God is iust, and the extreme disdaine of Gods trueth, and his holy Gospel, iustly deserueth the extremitie of Gods vengeance: & this Gospel, that you are already so wearie of, shal be taken away from vs. The kingdome of God shalbe taken away from vs, and shalbe giuen to a nation, that shal do the frutes of it. The kingdome of God, which is the true vnderstanding of Gods word, shalbe take away. And then what shal remaine, but blindenes and falsheood, which is the kingdome of the deuill? I wil sende Amos 8. (sayeth God) a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the worde of the Lord.

Let vs therefore, good brethren, remember for what causes God suffered his temple at Hierusalem, to be destroyed & burnt by þ Chaldeis:
let

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let vs remember wherfore God tooke from vs his holy Gospel that he had planted amongst vs of late time: let vs nowe thankfully receiue it, with teares, and repentance for our former life: let vs not make our selues unworthie of the great grace and blessing of God. To you this holy promise is made, you are the children of *Abraham*, to you Christ spreadeth out his armes to embrace you: receiue not the grace of God in bayne, let vs not put out that heauenly light, which God hath kindled, let vs praye to God to giue vs newe heartes, and to put a newe spirite within vs. Why should you perish, you that are so dearely saued? why should you perish, O you the house of *Israel*? Let vs once fal to the buylding vp of Gods holy temple, let vs not dye it off any longer.

The foxes haue borowes, and the birdes of the aire haue nests, but the Sonne of man hath not yet a place to rest his head in. God calleth to vs by the Prophet, Bring wood, and buyld this house, and I wil be fauourable in it. Is it time for your selues to dwel in your sieled houses, & this house lye waste? Your houses are fleshy and faire furnished, and yet my house lye desolate, flat vpon the ground. Beholde the miserable desolation of my holy place, my stocke is scattered in the moorlandes: beholde your brethren that lie in chains in a thousand places bounde, beaten, tormented, and drawen to most cruel death,

not

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euē for his sake, when you see your owne houses so furnished, as is meete for your estates, remember the poore house of God. When you see your men waiting & attending at your tables, remember howe fewe there bee to wayte vpon Christ at his table. When you cōsider that your owne houses can not bee mainteyned without prouision, remember there bee prouision made for the house of God. Let þe scale of Gods owne house rauish and deuour our hearts, let vs build vpon the tabernacle of the most holy, and dreadfull, and euer liuing God: so will God dwell and abide with vs, and be glorified in the midst amongst vs.

And thou most mercifull father, deale fauorably with *Sion*, that wee may see the walles of thy *Hierusalem* restored. For now is the time of thy mercie come vpon vs, now is the time. And as thou hast begun this worke in vs, in these our daies, so vouchsafe to blesse the same, that it may endure, and continue for euer, that al the worlde may know thee, the onely true and liuing God, and thy Sonne Iesus Christ, whose Gospel thou hast reuiued amongst vs. To whome with thee, and the holy Ghost, be al honour and glory, world without ende. Amen.

Psalmes



Psalme 69.

9 The zeale of thine house hath eaten me.



Certaine learned & wise men of olde time, that had no vnderstanding of saluour of God, when they considered with themselves to what ende and purpose mankinde was create and set in this worlde, after they had diuinen the matter, as farre as they might by naturall knowledge, at length they concluded: some, that man was made to know the properties and qualities, the conuenience, or difference of natural thinges, either in the aire, or in the water, or in the earth, or vnder the earth. Some other, that man was made to consider and beholde the Sunne and Moone, the starres, the course, and reuolutions of the heauens. And so, they iudged that man, which eyther had most aboundance of natural reason, or behelde and considered the heauens best, to be most perfect of al others, and that he came nearest to the ende of his creation. Thus sayde they, as men without feeling of God, onely endued with the light of nature,

¶ ii.

But

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But (as God himselfe declareth, who fashio-
ned vs, and made vs, and knoweth vs best) the
very true ende why man was made, was to
knowe, and to honour God. Therefore, who so
knoweth him best, & honoꝛeth him with most re-
uerence, he is most perfect, he commeth nearest
the ende of his creation.

Eccles. 1. When *Salomon* had described the deceyua-
ble vanities of the worlde, and sayde, Vanitie of
vanities, vanitie of vanities, al is vanitie: when
hee had concluded by long discourse, that ri-
ches, empire, honour, pleasures, knowledge,
and whatsoeuer els vnder the Sunne, is but va-
nitie: hee knitteth by the matter with these
Eccles. 12. wordes; Feare God, and keepe his comman-
dements, for this is the whole duetie of man.
That is, this is trueeth, and no vanitie: this is
our perfection, to this ende are we made: not
to liue in eating and drinking, not to passe our
time in pleasure and follies, not to heape vp
those thinges, which are dayly taken from
vs, or from which wee are dayly taken a-
way: but that in our wordes, in our life, in
our bodie, and in our soule wee doe seruice
vnto God: that wee looke about the Sunne
and Moone, and all the heauens: that we be-
come the Temples of the holy Ghost: that
the holy Spirit of God may dwell in vs,
and make vs fitte instruments of the glorie
of God.

Therefore

by B. Jewel,

Therefore God gaue vs his holy word, & hath continued it from the beginning of the worlde vntil this daye, notwithstanding the Philosophers, and learned men in al ages, who scorned it out, as the worde of follie: for so it seemeth to them that perish: Notwithstanding the wicked princes, and tyrantes, and high powers of the worlde, who consumed and burnt it, as false and wicked, or sedicious doctrine: notwithstanding the whole worlde and power of darkenes were euer bent against it: yet hath he wonderfully continued and preserved it, without losse of one letter, vntil this day, that we might haue whereby truely to know him the true and onely God, and his sonne Iesus Christ whom he sent.

Therefore haue we Temples and Churches, places to resort vnto altogether, to honour; to worship, and to acknowledge him to be our God, to ioyne our hearts and boyces together, and to call vpon his holy name. In such places God hath at al times vsed to open his maiestie, and to shewe his power. In such places God hath made vs a special promise, to heare our prayer, when soeuer wee cal vpon him. Therefore are they called the dwelling place and house of God. In such places al godly men euermore set their greatest pleasure, and thought themselves miserable, when they were secluded or put off from the same: as the Prophet and holy prince David, *Letatus sum in his quæ dicta sunt mihi*, Psal. 122.

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in domum Domini ibimus. O (sayth that holie man) my heart reioyced within my body, whē my fellowes called vpon me, and sayde, Let vs go into the house of the Lord. Againe, I am in loue with the beauty of thy house. And againe, O how beautiful is thy tabernacle, O Lord, O thou the God of hostes, my heart longeth and fainteth to come within thy courts. His spirits were rauished with the sight & maiestie of the tabernacle: not for that the place it selfe at that time was so beautiful, for in *Danids* time it was almost rotten, & ruinous, a homely thing to behold, nothing in cōparison to that temple that afterward was built by *Salomon*. But therin stood the shewe and worthines of that holy place, that Gods trueth and lawe was opened and proclaymed in it, and the sacraments, and ceremonies so vsed, in such fourme and order, as God had commanded them to be vsed, and the people receiued them obediently, and liued thereafter.

Therefore when the tabernacle was restored, when the Arke was fet home from *Obededom*, and set in the mount *Sion*: when religion reuiued, which through the negligence and mallice of *Saul* was forsaken: when he sawe his nobilitie, his bishops, his priestes, and all his people willing and forward, he could not refraine him selfe, but brake out and sung, *Hæc est dies, quam fecit Dominus, exultemus & letemur in ea.* This is the day which the Lord hath made, let vs be glad

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glad and reioyce in it. Let vs be merry, and ioy
that euer we liued to see it. Euen so *Paul*, when
in his time hee saue the Gospel take roote and
prosper, and that the sauour of life was powred
abroade, that the kingdome of God was enlarg-
ed, and the kingdome of *Satan* shaking downe,
his heart leaped, and sprong within him. *Ecco
nunc tempus acceptabile*, Beholde now that ac-
ceptable time, beholde God hath looked downe
mercifully vpon the worlde, beholde the day of
saluation is come vpon vs.

But the godly man, as hee reioyceth at the
beautie of Gods house, so when contrariwise he
seeth the same disordered filthily, when he seeth
the Sacraments of God abused, the trueth tro-
den vnder foote, the people mocked, the name of
God dishonoured, he cannot but lament & mourne,
and finde himselfe wounded at heart. When the
good king *Iosias* saue the booke of God, which
was so long hid in the wal, & out of remembrance:
when he considered the blindness, in which they
had liued, & the unkindnes of their forefathers,
he could not forbear, but fel a weeping: he fea-
red lest God would take vengeance vpon them for
so great contempt of his word. When *Jeremie* saw
the wilfulnesse, and frowardnesse of the people,
which would not submit themselues, and be obe-
dient vnto God, he cryed out, Oh, that my head
were full of water, and mine eyes a fountaine
of teares, that I might weepe daye and night,

D. liii.

8cc.

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&c. Such care had they for Gods people: thus the zeale of Gods house had eaten them vp.

Zeale, if any man knowe not the nature of the word, is an earnest affection and vehement loue, as is the loue of a mother towards her children, or of y^e natural childe towards his mother. This zeale cannot abide to see that thing which it lo- ueth, despised or hurt. Such a zeale and care ca- rieth God ouer his people, he loueth them as a mother loueth her litle children: he wil not suf- fer them to be hurt. By y^e Prophet *Esaï* he saith,

Esa. 49.

Can a woman forget her childe, and not haue cōpassion on the sonne of her wombe? though they shoulde forget, yet wil I not forget thee.

Zachar. 2.

Zacharie also saith, He that toucheth you, tou- cheth the apple of his eye. For God hath sayd, they shalbe my people, and I wil be their God. Such care likewise beare al the godly towards their God, they loue him with all their soule, with al their heart, with al their strength: they re- uerence him as their deare father, they are grie- ued at any blasphemie, and with any contempe of his holy name.

But, as euery man be he neuer so wicked, yea euen he that saith in his heart there is no God, which is become filchie & abhominable in al his doings, yet in his talke outwardly saith he hath a God, and that hee beleueth in him: euen so there is none so wicked, or so forsaken of God in his heart, but he perswadeth himselfe hee hath the

by B. Iewel.

the zeale of God: and what he doeth in selfe loue of his owne fantasie, hee will beare in hand, he doeth it for the loue of God. The ouerthrowers and wasters of the Church, will seeme to shewe a speciall care for the Church. Dissemblers, hypocrites, despisers, scornors, euen such as sinne against the holy Ghost, which denie the trueth of God after they haue knowen it, which witting and knowing fight against the trueth, which say of Christ, we will not haue him to rule ouer vs, which worke that sinne that shall neuer bee forgiuen in this worlde, nor in the worlde to come: yet notwithstanding will pretende and seeme to haue the zeale of God.

Thus the Scribes and Pharises set by their bristles against Christ: thy disciples keepe not the common fast: thou sufferest them to pul and to eate the eares of corne: thou sufferest them to eate with vnwashed handes: thou breakest the tradition of the Elders: thou breakest the Lawe of God, which he gaue vs by Moses: thou art a seditious teacher: thou art a schismaticke, thou art an heretique. They sayde, wee fast twise in the weeke: we haue Abraham to our father: we are Moses Disciples. Therefore when they heard Steven speaking those heauenly wordes, Beholde, I see the heauens open, and the Sonne of man standing at the right hand of God, through zeale they gaue a shoute

Actes 7.

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shoute with a loude voyce, and stopped their eares, and ranne vpon him all at once.

Marke 14.

When Christ had said, Ye shall see the sonne of man sit at the right hand of God, and come in the cloudes of heauen: the hie priest through zeale rent his clothes, and sayde, Ye haue heard the blasphemie. This naughtie man speaketh blasphemie against God. He called a Councill, the Scribes & Pharises met together, not one man amongst them but of them selues: they looked about them, as if they onely were the pillars and buttresses of the Church, and were onely zealous and carefull for the House of God. But their meeting was (as *David* forspake, and as *Peter* declareth, and as we know) against the Lorde, and against his anointed. They were touched with zeale of their owne glorie, and not with the zeale of Gods trueth. They sought their owne praise, but not y^e praise which is of God. They made crakes that they knewe the Scriptures, that they were the Temple of God, that they had the consent of all antiquitie: as others haue done since that time, and as we see many do this day, & in very deepe, these men now haue euen as much as they had then, as by prooffe & triall it will appeare. There are others, which haue a feeling of God, and a great care for his Church: but such a feeling and care as cometh either of their owne fantasies, or of some opinion and credite they

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they haue in their fathers which were before them, not of the vnderstanding of Gods pleasure. Such are they which offende God, not of malice or wilfulnesse, but onely for lacke of teaching and vnderstanding. Such were they which withstoode *Saint Paul* in all his preaching, for that they tooke him for an heretike, and thought his preaching was against God. I beare them witnesse (saith he) that they haue the zeale of God, but not according to knowledge. Such a zeale haue manie who forbid that God commandeth, and commande that which God forbiddeth. Such a zeale had *Paul* himselfe, I was a blasphemmer, and a persecuter, and an oppressor; but I was receiued to mercy, for I did it ignorantly without belife. Such a zeale haue they, who thinke they do God good seruice, when they kil & murder the righteous & good seruants of God. Such a zeale haue they, who (as saith *Nazianzen*) defend Christ against Christ, & defend the Church against y^e Church. And these things do they, not of malice, nor of wilfulnes, nor against their conscience; but, because they knowe not God the father, nor his Christ whome he hath sent. Therefore they stumble at Christ, & spurne away y^e Gospel of God, & thinke ill, & speake euill of the word of life, because they know not the Gospel of God, nor the word of life. Thus they perswade themselves, that they defende the Church, that they honour the

Rom. 10.

1. Tim. 1.

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the sonne of God, that they doe God great seruice, and that they haue the zeale of God.

Origen in
10. Rom.
lib. 8.

But this pride was euer in the heart of man, and it appeared euen in our graundfire Adam: whatsoeuer liketh vs well, we thinke that can not but please God. Such is the opinion we fondely conceiue in our fantasies: in trust whereof whatsoeuer we doe, we thinke our selues sure and safe. Origen writing vpon the place of the Apostle, *Zelum Dei habent, sed non secundum scientiam*, They haue the zeale of God, but not according to knowledge, saith, *Similiter potest dicere Apostolus & de alijs, quod timorem Dei habeant, sed non secundum scientiam, de alijs &c.* In like maner the Apostle may say of others, they haue the feare of God, but not according to knowledge: of others, they haue the loue of God, but not according to knowledge: of another, he hath the faith of God, but not according to knowledge: And another may be sayd to fast, but not according to knowledge. And so in all things whatsoeuer we doe, vnlesse we haue knowledge and vnderstanding, it may be saide vnto vs, that we haue the zeale of a good work, but not according to knowledge, *Idco danda est precipue opera scientia, ne res nobis infelicitate accidat, vt in fide positi frustreremur a fide, zelum habentes bonorum, decidamus a bonis.* Therefore all heed is chiefly to be giuen to the attaining
of knowledge,

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of knowledge, least it goe not well with vs, lest we faile from our faith; when we thinke we belecue, and thinking we haue a zeale of good workes, we be founde voyde of all good workes. *The wise man saith, This was not enough for them, that they erred in the knowledge of God; but where as they liued in great warres of ignorance, those so many and so great plagues they called peace. The zeale that they had, and the contentation of their heartes made them belecue, that all their superstition and idolatrie, and other enozmities was Catholique vnitie.* *Wisd. 14.*

This zeale, as on the one side it hath many tokens of goodnes, for that it hath a conscience, and a feare, and an obedience towarde God: so, on the other side it is very dangerous, because it lacketh knowledge: euen as a shippe for lacke of a gouernour is euer in danger of the rockes, and as the bodie which hath no eye, is euer in danger of falling. Such kinde of zeale, the greater it is, the worse it is: the more vehement it seemeth, the more vehemently it fighteth against God. For, our good meaning maketh not our doings good: our zeale is not a rule, whereby we may measure out either our faith, or our workes: but onely the known will and pleasure of God. Therefore speaketh God in this maner by the prophet *Esaie*, *My thoughts are not your thoughts, neither are your wayes my* *Esaie. 55.*

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Prou.3. my wayes. Therefore saith *Salomon*, Trust in the Lorde with all thine heart, and leane not to thine owne wisdom: in all thy wayes acknowledge him, and he shall direct thy doings. **Deuter.5.** This counsel also doeth *Moses* giue, Take heede that ye do as the Lorde your God hath commanded you: turne not aside to the right hand, nor to the left.

But the true and godly zeale proceedeth not from hypocrisie or intention, but is led and trained by vnderstanding, and is molten into the heart, and the vehemencie and heate of it, no mā knoweth, but he that seeleth it. It taketh away the vse of reason, it eateth and deuoureth by the heart: euen as the thing that is eaten, is turned into the substance of him that eateth it: and as iron whiles it is burning hot is turned into the nature of the fire: so great and so iust is the griefe that they which haue this zeale conceiue, when they see Gods house spoyled, or his holy name dishonoured. **1.King.19.** So saith *Elias*, I haue bene very ielous for the Lord God of hostes: for the children of Israel haue forsaken thy couenant, broken downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away. So when *Moses* found that the people had forsaken God, and were fallen downe before a molten calfe, & did put their trust in the worke of their owne hands, his wrath waxed hote, & he cast the tables out

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bles out of his hand, and brake them in pieces
beneath the mountaine. His heart was so in-
flamed with zeale, that he considered not what
he had in his hande, nor what he did, *Jeremie*,
when he sawe the disorder of the people, and
howe they were not mended with his prea-
ching, and would inwardely conceale the grieffe
he conceived, and purposed not to make menti-
on of the Lorde, nor to speake any more in his
name: yet could he not, for his zeale found way,
and brake out, His word (saith he) was in mine *Jerem. 20.*
heart, as a burning fire shut vp in my bones,
and I was wearie with forbearing, and I could
not stay.

And, albeit there is much likenesse betweene
the rage & furie of hypocrites, and the godly
zeale of good men: for either are hot, either are
vehement, either wissheth rebelle: yet this is an
evident difference: godly zeale is tempered, and
seasoned wth charitie, the vngodly is ioynd with
bitternes & reuenge: y^e godly seeketh to winne,
the vngodly to kill and to destroy. The vngod-
ly haue their handes full of blood, they kill the
Prophets, they say, We haue a law, and by our
lawe he must die. They say, Come, let vs de-
stroy them, that they be no more a nation.
Let not the name of Israel be had any more in
remembrance. They burne the holy bookes of
the Scriptures, as did Aza and Antiochus.
They say, ransake it, pull it downe, rase it to
the

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the foundation, let not one be left aliue. They digge vp the bodies of the dead, out of their graues. They shewe their crueltie vpon the bones and ashes, which were long before buryed, and well nigh consumed. It grieueth them when they lacke vpon whome they may wet their blood thirstie and cruell zeale. It grieueth them, no one thing else so much, that they did not worke surely, and cut vp the roote. Such is the zeale of the vngodly. Euen such a zeale as was in *Nero*, in *Caligula*, of whome it is reported, he wished that all the Romanes had but one necke, that he might cut off all their heades at one stroke: as was in *Herode*, in *Annas*, and *Caiaphas*, and the like murderers.

But the godly, when they see any disorder, they doe nothing like the other: they mourne in their heartes to see that the trueth is not receiued, and to see the mindes of their brethren so obstinately hardened: they make prayer to God for them: they are deeply touched with the feeling of such calamities which God layeth vpon other. The zeale of Moses coulde not like the idolatrie of the people: yet hee went vnto the Lorde againe, and sayde,
ouer

Exod. 32.

by B. Iewel.

ouer *Hierusalem*: O *Hierusalem*, *Hierusalem*, *Matt. 23*:
 which killest the Prophets, and stonest them
 which are sent to thee, howe often woulde I
 haue gathered thy children together, as the
 hen gathereth her chickens vnder her wings,
 and ye would not? Beholde, your habitation
 shalbe left vnto you desolate. *Paul* suffered
 much at the handes of the wicked *Jewes*: They
 troubled *h* church of *God*, they hindered *h* course
 of the *Gospel*, they were enemies of the crosse
 of *Christ*, they were dogges, they were concis-
 sion. Yet he saith, I haue great heauines, and
 continual sorowe in mine heart: for I woulde *Rom. 9*
 wish my selfe to be separated from *Christ*, for
 my brethren that are my kinsmen according
 to the flesh, which are the *Israelites*.

Dauid saith, Mine eyes gush out with riuers *Psal. 118*,
 of water, because they keepe not thy Lawe.
 And againe, My zenle hath euen consumed
 me, because mine enemies haue forgotten thy
 wordes. Againe, I sawe the transgressours, and
 was grieved, because they kept not thy worde.
 And when he sawe the whole nation of *Israel*
 wasted by the enemies, howe mourneful a com-
 plaint made he to *God*? O *God*, the heathen *Psal. 79*,
 are come into thine inheritance: thine holy
 temple haue they defiled, and made *Hierusalem*
 heapes of stones. The dead bodies of thy ser-
 uantes, haue they giuen to be teate vnto the
 foules of the heauen, and the flesh of thy saints

I. i.

vnto

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vnto the beastes of the earth. At this time whē the tabernacle was lost, whē *Saul* was vnquiet, and the *Priestes* were slaine, and the *Prophets* despised, and the people left without al comfort, hee powreth out his heart in these wordes, *Ze-lus domus tue comedit me*; O Lorde, the zeale I beare vnto thine house hath eaten mee vp. It inflameth my heart, drieth my blood, consumeth my marrow. Such a care had hee for the house of God: it was death vnto him to see it so destroyed and layde waste.

So *Christ*, when he sawe the temple of God sofolly and vnseemely abused: that they made the holy place, a place for their vnlawful and vnho-nest game by blurie: that they turned Religion into rothe, solde, open, sheepe, and pouces, and kept their bankes for exchange, in the temple: when the *Priestes* and *Leuites*, which shoulde serue God, were become marchantes, and ser-ued them selues: when the temple or house of God, which *Dauid* purposed, and *Salomon* fi-nished, and *Ezechias* and *Esras*, and other God-ly princes vserved, in which was kept the booke of the Law, whether al the people assem-bled together to serue God, was not vsed like Gods house, but like a common faire or market, and was made a denne of thieues: When these grosse abuses were suffered, and things were let runne to such extremities, and al this vnder pre-sence of holines, as if it were not enclly lawfull, but

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but needes it must be so: moued with zeale, hee
could not abide it. He made a scourge of smal Iohn. 2.
cordes, and droue them al out of the temple,
and poured out the changers money, and ou-
uerthrewe the tables, and saide, make not my
fathers house a house of marchandise. And his
disciples remembred, that it was written, the
zeale of thine house hath eaten me vp. This
was no frantique or melancholie passion, nei-
ther in *Moses*, nor in *Dauid*, nor in *Christ*. *Moses* Norm. 12.
was a verie meeke man aboue al that were
on the earth. *Dauid* was as a man that heareth
not; and in whose mouth are no reproofes.
And *Christ* saide, learne of me, for I am humble
and meeke. When his disciples *Iames* & *John*,
grewen wrothful against the *Samaritanes* that Luke 9.
would not receiue him, and sayde, Lorde, wilt
thou that wee commaunde that fire come
downe from heauen, and consume them, euen
as *Elias* did? Hee turned about and rebuked
them, and saide, yee knowe not of what spirite
you are. Yet through zeale for Gods house,
Christ whipped out the buiers and sellers, *Da-
uid* shed forth teares abundantly, and *Moses*
dashed in pieces the tables of Gods commande-
ments. Al men ought to be patient & gentle in
matters appertaining to them selues: but in
Gods cause, no man must peece or bee pa-
tient. In our dayes, vpon whom the ende of the
world

I. ii.

woylde

Sermons preached

world is come, when wee did lately see those times, whereof our saunour forgetteth so long silence, that desolatid should be in the holy place, and such confusion, ignorance, and blindness, that men should be stonible at noone dayes, that truth should be a stranger vpon earth, that men should forsake wholesome doctrine, and giue eare vnto fables, that the mysterie of iniquitie should worke, and the very elect (if it were possible) be deceived, what trial was made of true & godly zeale? How notably did it shewe it selfe against the rage and furie of the wicked? What should I speake hereof? The exāples are fresh, you can not forget them you heard of them so late, it is so late since you did beholde them. What moued so many, so leauiers, so vertuous, to peelee their backs to the scourge, their neckes to the tormentours, their bodies to the fire, to forsake their goods, their friends, their parentes, their wiues and children; but the zeale of Gods house? Neither death, nor life, nor Angels, nor things present, nor things to come, was able to separate them from the loue of God. They continued steadfast vnto the ende: the zeale of Gods house did eate them vp.

But now God hath restored vs, he hath taken away the desolation from vs, hee hath giuen vs his truth, he hath recreated the man of sinne, hee hath raised vp a banner of hope. We see and enioye such things as many kings and Prophets would

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would haue enioyed, and could not. What remaineth, but that we take the zeale of the Lords house into our hearts, and seeke by all meanes the glorie of the same? As our good fathers and brethren shewed the behemencie of their loue in disliking the disorders which troubled þ church of God: so in this blessed peace which God giueth to his Church, let vs witnesse our earnest zeale in seeking that it may be made beautifull, and established for euer.

Let our next care be to continue possession. Kingdomes are preserved by the same meanes, by which they were first gotten. That which is conquered by zeale, by carefull zeale must bee kept. It was saide of *Annibal*, that hee knewe how to get the victorie, but howe to vse it, hee knewe not. Many haue lost that by negligence, which they had by diligence wonne. Therefore we ought, as our heartes were careful, and desirous to see these dayes: so by our thankfulness to God for so great blessing, and by Christian and Godly prouidence foresee such meanes, wherby wee may long hereafter enioye the same. The *Phidias* had made the pourtraiture of *Iupiter Pisanus*, he ouerlaid it with oyle, that it might continue fresh and greene, and neuer putrishe. When God gaue order to *Noah* for Gen. 6. making the Arke, he said, Thou shalt pitche it within and without with pitche, that it might be sound, and sure, and abide the waues.

I.iii.

He,

Sermons preached

Hee, which chalengeth to him selfe; that
 proude and wanton name, to bee called the head
 of the vniuersal Church, after by litle and litle
 he was gotten into possession, was not behinde
 hande by all meancs to mainteine and keepe
 the same. In this policie, he tooke away the rea-
 ding of the scriptures from the people: he made
 noble men & princes his Cardinals. He thewe
 powre, and set vp, and changed whom, and what
 he would. The kings & states of the worlde, the
 bishops, professors & schollers in vniuersities, &
 preachers were brought to sweare allegiance &
 obedience vnto him. I deuise not this, the stories
 hereof are abroad, & the oth which they tooke is
 knowen. His authoritie grewe greater then the
 authoritie of general counceils. Nothing might
 be decreed in Counceils, but what pleased him.
 None might be admitted to speake in councels,
 but such as were sworne to him. He had al lawe
 in his breast. There was sometimes a proclama-
 tion made in *Rome*, y^e for considerations no man
 should erect or bulde by any theater: & that if a-
 ny were set vp, it should be rased, & pulled down.
Pompeius a gentleman of great wealch, & noble
 courage, did bulde a theatre, such a one as before
 had not bene seene, which would receiue 2500.
 men, contrary to y^e proclamation, & order taken.
 But, douting lest the next magistrates should
 destroy it, he caused a place of religion to be set
 vpon it, & called it the temple of *Venus*. Whereby
 he provided, y^e if any wold ouerthrow it, because

it was a theatre, they might yet spare it for the temples sake: for to pul down a temple was sacrilege. Euen so, there haue bene proclamations, & canons, & no man should be called & chiefe, or & head of al Churches, or vsurpe such authoritie ouer others: but whē & Pope built vp his supremacie against the meaning of such Canons, he pretended religion for his doing: he said, it was *de iure diuino*, & no man should presume or attempt against it, & & so his power might continue for euer.

If they haue bene thus careful to mainteine fallshood, how much more careful should we be to mainteine & truth? If they to aduance their own kingdome, how much more we, to set forth the kingdom of God, & to builde vp the Church of Christ? And if they sought to do & by lies, & by false meanes, why should wee be slack to vse the right, & true, & good meanes, whereby & good thing which God hath wrought for vs, may bee established?

And, albeit there be many waies, by which & kingdom of God may be mainteined: as the fauour & councenance of & prince, which so comforteth & cherisheth & Church, as & sunne beames comfort & cherish the earth: & knowledge, & learning, & discipline, which are as the life, & the sinues, & without which the Church must needs fall asunder: at this time, I wil leaue to speake of the rest, & only stay vpon learning; which may truly be called & life or & soule of & Church, & of Christian religion.

I.iii.

How

Sermons preached

Howe necessarie a thing, they haue counted learning to the setting forth of Religion, the stories of our old fathers, of heathens, and Christians in al ages, doe witnesse. They thought, that neither Religion might stande without knowledge, nor knowledge were to bee esteemed without Religion. *Charles* the great, that he might the better plante Religion in *Saxonia* and *Heluetia*, did erecte many places for increase of learning. Wee knowe wel, that there was no other way better to establish Religion. The Cathedral Churches, before such tunces, as ignorance and blindnesse grewe ouer all the worlde, and brought in an vniuersal corruption, maintained scholes of learning, that the doctrine which was taught in those places, might be defended against the gainesayers by such learned men, as were there bred vp. The princes of *Germanie*, and the free cities, after they had receiued the Gospel, they dissolued their monasteries which had bene barhoures for such as liued in idlenes, and set vp scholes and colledges, which should be nourceries to breede vp learned men, that might bee able to teache the people, and to maintaine religion. Whereby it came to passe, that in short time they had great store of worthy and learned men.

This did they wel see, that haue bene the enemies of religion, & therefore vbled al meanes to hinder the increase of learning, that they might

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might haue the better way to ouerthrowe Religion. For if learning decay, it is likely that Religion can not abide. Beare with me, if I speake that, which may seeme moze fit for some other place, then for this audience: the best here vnderstandeth me wel. In other countries, the receiuing of the Gospel, hath alwayes bene cause, that learning was moze set by: and learning hath euer bene the furtherance of the Gospel. In England, I knowe not howe, it commeth otherwise to passe. For since the Gospel hath bene receiued, the maintenance for learning hath bene decayed. And, the lacke of learning, wilbe the decay of the Gospel. Would God it were not so: or, that yet before the faulte be incurable, there may be some remedie.

Loth I am to speake, yet the case so requirith, that it is needefull to be spoken. I trust I shall speake in the hearing of them that will consider it. Maintenance of learning, whereby an able and sufficient ministerie may growe, and be established in al the Churches of this realme, is to be wished for. The good estate of this noble kingdome, the comfort of posteritie, & staie of Religion, the continuing of the Gospel, the removing of darkenes hangeth vpon it. One asked sometimes, howe it was that in *Athens* so goodly and great a citie, there were no Philosophers. To whome this answer was made, because there are no rewardes appointed for the
that

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that practise Physicke. The same answer may be made for our times: the cause why y^e Church of God is so forsaken, is the want of zeale in thē that should either for their curtesie, or for their abilitie be fosterers of learning, & encrease the liuings where occasion is, and giue hope & comfort to learned men. What said I, encrease? nay, the liuings and prouisiō which heretofore were given to this vse, are taken away.

Haue patience, if any such be here, as I well know there are, whom these things touch. Suffer me to speake y^e truth, it is Gods cause. The liuings of such as are in y^e ministerie, are not in their handes, to whome they are due. Al ocher labourers and artificers haue their hire encreased double, as much as it was wont to be: Onely the poore man that laboureth, and sweateth in the vineyarde of the Lord of hostes, hath his hire abridged & abated. I speake not of the Curates, but of Personages & Vicarages, that is, of the places which are the castles and towers of fence for the Lords temple. They seldome passe now a daies from the patrone, if he be no better then a gentlemā, but either for the lease or for present money. Such marchāts are brokē into y^e church of God, a great deale more vntolerable, thē were they whom Christ chased & whipt out of y^e tēple.

Thus they y^e should be careful for gods church, that should be patrons, to prouide for y^e consciences of the people, & to place amōg thē a learned Minister,

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Minister, who might bee able to preach & word
vnto the out of season, & in season, & to fulfil his
ministerie: seeke their own, & not y^e which is Je-
sus Christ. They serue not Jesus Christ, but
their bellie. And this is done, not in one place,
or in one countrey, but throughout England. A
gentleman can not keepe his house, onles he haue
a Parsonage or two in ferme for his prouision.

O merciful God, whereto wil this growe at
last? If the miserie which this plague worketh,
would reache but to one age, it were tolerable.
But it wil be a plague to the posteritie, it wil be
the decay & desolation of Gods Church. Yong
men which are toward & learned, see this. They
see that he which feedeth the flocke, hath leaste
part of the milke: hee which goeth a warfare,
hath not halfe his wages. Therefore they are
wearie and discouraged, they chaunge their stu-
dies: some become prentises, some turne to phi-
sick, some to lawe: all shun and flee the Mini-
sterie. And besides the hindrance that thus
groweth by wicked dealing of patrones: by rea-
son of the impropriations, the Vicarages in
many places, and in the properst market
townes, are so simple, that no man can liue
vpon them, and therefore no man will take
them. They were wont to saye, *Beneficia sine*
cura: Benefices without charge. But nowe
may bee sayde, *Cura sine beneficio*, Charge
or cure without benefice.

I speake

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I speake not this of my selfe: many here present knowe I speake the truth. And my selfe knowe the places, which haue continued still these many yeeres without a Minister resident among them, and haue provided them selues, as they might, with their owne money.

Your graces subiectes had hope of amendment, in your graces late visitation. But yet it standeth still in case as miserable, as it did before. I know, your grace heareth not of these matters. And I hope God wil worke in your gracious heart, to provide some remedie against them. For other wise, the scholes wilbe forsaken, the Church desolate, the people wilde and dismaied, the Gospel discredited: otherwise, wee shal see that wrought against the house of God, that neuer any *Ieroboam*, or *Iulian*, or *Licinius*, could haue wrought to passe against vs. This noble realme which euer was famous for the name of learning, is like thereby to come to such ignorance, and barbarie, as hath not bene heard of in any memorie before our time.

I knowe that there are grieuous complaints made, that the Bishops appoint Priests and Ministers, that are ignorant and haue no vnderstanding in the latine tongue. Woulde God it were not true. Or would God that they which be the causers her of, woulde somewhat helpe to amēd it. But alas, are we able to make learned men vpon the sudden? Or can we make
others

by B. Jewel.

others then come vnto vs, or wil come to liue in miserie?

But there are many which can say, such as be ministers in the Church, shoulde teache freely, without hope of recompence or hire for their labour. Our preachers are no better then *Peter & Paul*, & the other Apostles. They are no better then the holy Prophets, who liued poorely. Povertie is a comendable estate. So saie some, in like deuotion as did *Judas*, What needed this waste? this might haue bene sold for much & giuen to the poore: not that hee cared for the poore, but because he was a thiefe, and had the bag, and bare y^e which was giuen. I doubt not, there are many which teach *Christ* for *Christs* sake, which say in their soule, y^e Lord is my portion. Who in that heauy time, from which God deliuered the, if they might haue receiued their life only for a recompence, would haue bin glad to take the paines: who seeke not and not yours: which haue forsaken all theyr haue, to followe *Christ*. I doubt not, there are such.

But for y^e hope of posteritie, I report me to al you which are fathers, & haue children for whom you are careful. Although your selues haue a zeale, & a care for the house of God: yet wil you breed them vp, keepe them at schole, vntill 24. yerres old to your charges, that in the ende they may liue in glorious povertie? y^e they may liue poorely & naked like the Prophets & Apostles?

Our

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Our posteritie shal rue, that euer such fathers went before them: And Chronicles shal repute this contempt of learning among the punishments, and murraines, and other plagues of God. They shall leaue it written in what time, and vnder whose raigne this was done. Or if we growe so barbarous that wee consider not this, or be not able to drawe it into Chronicle, yet foieine nations will not spare to write this, and publish it to our euerlasting reproche and shame.

In the meane time, what may be ghesse of their meaning, which thus rauine and spoile the house of God, which decaie the prouision therof, and so basely esteeme the Ministers of his Gospel? They can not say to God, the zeale of thy house hath eaten me vp. Howsoever in other things they doe well, howsoever they seeme to reioyce at the prosperitie of *Sion*, and to seeke the safetie and preservation of the Lordes anointed: yet needes must it be that by these meanes, foieine power, of which this realme by the mercie of God is happely deliuered, shall againe be brought in vpon vs. Such things shalbe done vnto vs, as wee before suffered: the truth of God shalbe taken away, the holy scriptures burnt and consumed in fire. A marueilous darkenes and calamitie must needes ensue. For if the tempest be so darke in *J* sea that the loaden starre lose her light, and the needle saple to giue

giue token of the North pole, no marueile though the ship lose her course, & be swallowed vp in the sandes.

The Gospel of Christ, is the fountaine of light, and of knowledge. It cannot be maintained by ignorance and darkenes. These, bee the proppes of their kingdome which take away y^e scriptures, which holde the people in blindness, which flie the light, which haue their common prayers, minister the sacraments, marie, burie their dead in a strange tongue, that the people may vnderstand nothing: which make a famine of hearing the word of God: which stoppe vp y^e springs of the water of life: which take awaye the keyes of the kingdome of heauen, and neither enter in them selues, nor suffer them that would enter: which saie, ignorance is the mother of deuotion, & the Church is the best order, & the people most deuout, when they are hood winckte, and blinded, and see nothing.

These are not fit instruments, whereib we may overcome the aduersaries. This is not y^e sworde of the spirit, these are not the spiritual weapōs, which cast downe holdes, and euery high thing that is exalted against the knowledge of God. What man that would keepe out his enemy, will pul downe his holdes? what captaine that meaneth to giue a forcible assault vpon the enemy, wil discourage his fighting souldiers? but our souldiers are out of courage, our castles
are

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are falling: therefore that which we feare will
fal upon vs.

Luke 10.

1. Theſ. 4.

The oxe that treadeth out the corne is muste-
led. He that goeth a warrefare, receiveth not his
wages: the crye hereof goeth vp into the eares
of the Lord of hostes. He will not abide so great
contempt of his word, and preachers: his owne
name is thereby dishonoured. Our ſauour ſaith,
He that deſpiſeth you, deſpiſeth mee. And S.
Paul, He that deſpiſeth theſe things, deſpiſeth
not man, but God. And thinks we, that he will
ſuffer his holy name to bee deſpiſed? Nay, his
wrath is already kindled. He hath already begun
his iudgements, & therefore many places are left
deſolate. There is none that can warne them of
their ſinne, none that can moue them to repen-
tance, none that can preache vnto them ſorglue-
nes through Chriſt, none that can inſtruct them
in the comfort of euerlaſting life. Becauſe they
worke ſuch things againſt the Lord, the heartes
of many are aſtoniſhed. Though they heare, they
vnderſtande not. They ſcorne and ielte at the
worde of ſaluation: it is vnto them a ſaluer of
dearly vnto death: they are earthly minded,
whole God is their helpe, and whole glorie is
to their ſhame.

For this cauſe you live ſtil in your ſinnes, in
adulterie, in couetouſnes, and in pride, without
any feeling of conſcience, without any feare of
God, Your daughters, your bettes, to whom
you

by B. Iewel.

you shall leaue your landes, are stolen away from you. Robberies and theft are so common, as if it were not onely lawfull, but also commendable as if sinne were no sinne, and hell fire but a fable.

Thus wee prouoke God to anger. Many walke, of whome we can not stike but with weeping: they are the enemies of the crosse of Christ: the name of God is blasphemed through them. Many are so ignorant, they knowe not what the Scriptures are, they knowe not that there are any Scriptures. They call them hereticall, and newe doctrine. Many will beleue neither side, whatsoeuer they alleadge. Bring they trueth, bring they fallshood: teach they Christ, teach they Antichrist: they will beleue neither, they haue so hardened their hearres. Be the Preacher rough or gentle, learned or vnlearned, let him vse authoritie of the Scriptures, of the doctours, of the Councels, of Decrees or Decretalles, of Gods Lawe, of mans lawe, nothing will moue them, nothing will please them, because the ministerie of God, and thereby God him selfe, is despised.

These wordes happely seeme sharpe, and ouer beherment: but the hardenesse of our hearts against God, and the lacke of zeale of his house, enforce me to them. We are almost fallē into the lowest pit: we are left without zeale, as senselesse men, and as if we had cleane forgotten

R. i.

gotten

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gotten out felues, as the heathen which knowe not God. Therefore, vnlesse we repent, the kingdome of God shall be taken away from vs. We will sende vpon this lande a famine of the worde. Hierusalem shall be ouerthrowen, and made an heape of stones, the man of sinne, and they which haue not the loue of the trueth shall picuaile with many, and withdrawe them from obedience to the Prince: this Noble Realme shall be subiect to forreine nations: all this will the zeale of the Lorde of hostes bring to passe.

I coulde haue spent this time in opening some other matter: but nothing in my iudgement is more worthie your good consideration, and speedy redresse. I would be lothe rashly or rudely to abuse the reuerence of this place: but vnles these things be cared for, vnlesse we shew forth greater zeale then hitherto, if the peeres to come eate vp and take away from the Ministrie as the late peeres haue done, there will not be left within a while, any to speake the worde of God out of this place. The Pulpits shall haue none to use them: the people shall growe wilde and voyde of vnderstanding.

When Xerxes behelde the great companie of his souldiers, suddenly he brake into teares, and wept bitterly. One sayde to him, O Sir, you haue cause to reioyce, you haue a goodly companie, they are able to fight for you against any

any nation, But what shall become of them, saith *Xerxes* after a hundred yeeres, not one of all these shall be left aliue. If the view of the smal number of preachers might be taken, how fewe they are, and howe thinne they come vp, we haue greater cause then *Xerxes* to lament, if wee haue any zeale to the house of God. For, of the preachers which now are, within fewe yeeres none will remaine aliue, And *Xerxes* souldiers left issue behinde them, which might afterwards serue their countrey: But there is like to bee smal increase for the supplie of learned men, The Lorde shall lacke men to bring in his harvest, the litle ones shall call for breade, and there shall bee none to giue it them. They that shall come after vs, shall see this to bee true, There is no house so spoiled, as the House of the LORD, There is no seruant so litle rewarded, as the seruant of Christ, and the disposer of the mysteries of God.

O that your grace did beholde the miserable disorder of Gods Church, or that you might foresee the calamities, which will follow. It is a part of your kingdome, & such a part, as is the principall proppe and stay of the rest. I will say to your Maestie, as *Cyrellus* sometimes said to the godly Emperours *Theodosius* & *Valentinian*,
Ab ea que erga Deum est pietate, reipublica,

*Cirilepist.
ad Theod.
& Valenti.*

R.ii.

vestra

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vestra status pendet: The good estate and welfare of your common wealth hangeth vpon true godlinesse. You are our Soueraine, you are the Mource of Gods Church. We must open this grieffe before you. God knoweth if it may be redressed, it hath growen so long, and is runne so farre. But, if it may be redressed, there is no other besides your Highnesse, that can redresse it.

I hope I speake truly, that which I speake without flatterie, that God hath endued your grace with such measure of learning and knowledge, as no other Christian Prince. He hath giuen you peace, happinesse, the loue and true heartes of your subiectes. Oh turne and employ these to the glorie of God, that God may confirme in your grace the thing which he hath begunne. To this ende hath God placed Kings and princes in their state, as David saith, that they serue the Lord, that they may see and cause others to see to the furniture of the Church. The good Emperour *Iustinian*, cared for this as much, as for his life. *Constantine*, *Theodosius*, *Valentinian*, & other godly princes, called them selues *Vasallos*, the subiects & bond seruants of God. They remembered that God furnished them in their houses, and were not vnmindfull to furnish his house.

When *Augustus* had beautified Rome with setting vp many faire buildings, he said, *Inueni*
laticritiam

by B. Iewel,

lateritiam, marmoream reddidi. I found it made of bricke, but I leaue it made of marble. Your grace when God sent you to your inheritance, and the right of this Realme, found the Church in horrible confusion, and in respect of the true worshippe of God, a Church of bricke, or rather (as *Ezechiel* saith) daubed vp with vnseasoned moyster. Your grace hath already redressed the doctrine: now cast your eyes towardes the Ministerie, giue courage & countenance vnto learning, that Gods house may be serued: so shal you leaue a Church of God, & a testimonie that the zeale of the Lords house hath eaten you vp.

And you, O dearly beloued, if there be any such which are neither hot nor colde, which doe the worke of y^e Lord negligently, which esteeme the word of God but as a matter of policie, which are ashamed to be called professours of the Gospel of Christ, pray vnto God that he wil encrease your zeale. Let vs continue rooted and built in Christ, and stablished in the faith. Let vs haue care for the house of God. Whosoever is not after this sorte zealous, is a man of a double heart. We may not halt betwene two opinions. If the Lord be God, follow him: but if Baal be he, then go after him: he that is not with Christ, is against him. Many talke of the Gospel, and glorie in their knowledge: but it is neither talke nor knowledge which shall saue them in that day. He that feareth the Lord, and serueth

R.iii,

him

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him with a pure heart, and may truly saye, the zeale of thine house hath consumed me, he shall be saued. If they shall not escape which haue zeale without knowledge, what shall become of vs which haue knowledge without zeale?

And you, whosoeuer you are, that by such meanes haue decayed the Loides House, and abridged the prouision and maintenance thereof, and see the miserable wraeke of Gods Church: if there be any zeale of God in you, if you haue any fellowshipp of the spirite, if any compassion and mercie, if you loue God, if you desire the continuance of the Gospell, oh remember you haue the patrimonie due vnto them that shoulde attende in the Loides House: you take vnto your selues wrongfully, that which was not lotted for you. Giue vnto Cesar those thinges which belong to Cesar, and vnto God the thinges which appertaine to him, and make for the beautie and furniture of his house. Enriche your selues by lawfull meanes, and without the spoyle and waste of Gods Church. Let not the Ministry by your meanes be despised. You enriched them, which mocked, and blinded, and deuoured you: Spoyle not them now that feede, and instructe, and comforte you. Let vs seeke the glorie of God. Let vs at length serue the Lorde and not our bellie, and gree-
die

die wantonnesse.

So shall God blesse you and prosper you in all your affaires, so shall he strike a terrour of you into all foireine Princes that dwell about you, so shall your heart be kept stedfast in the hande of God, so shall your heart be perfecte before the Lorde, so shall you leaue such as shall alwayes praise the Lorde in Sion, so shall you see your childrens children, and peace vpon Israel.

And, thou O most mercifull Father, graunt that thy wordes be not spoken in vaine: it is thy cause. Thou art our father, we are as clay in thine handes. Thou hast the key of our heartes: Giue zeale to them that haue knowledge, giue knowledge to them that haue zeale, that they may be inflamed and rauished with the loue of thy house, to sorowe for the decay thereof, and to doe all their indenuour to builde vp and establish the same for euer,
Amen.



R. liii.

Matthewe.



Matthewe. 9.

37 Then saide he to his disciples, Surely the haruest is great, but the labourers are fewe.

38 Wherefore pray the Lord of the haruest, that he woulde sende labourers foorth into his haruest.



Christ our Saviour, after he was baptized by John and tempted by Satan in the wilderness, began to execute the Commission whereunto his father had sent him, chose vnto himselfe a number of disciples to be at his commandement, & so tooke his progresse through a great part of the countrey. In the meane way, in every place where he came, he taught the people that the kingdome of God was come amongest the: he healed their diseases: wrought strange miracles before their eyes: & gaue many singular and euident tokens of his comming.

But specially, he behelde in what state the poore people stood, touching their readines in receiuing Gods truth, in all the country where he had bene: and therefore at y^e end of his circuit, he was moued wth pitie, & said, he saw the in most woful case, forsaken and lost, as if they had bene
a flocke

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by B. Iewel.

a flocke of sheepe without a heard: and that not
through their owne malice, but through the wil-
ful blindness and negligence of them that were
set to guide them.

Sheepe (as *Aristotle* and *Plinie* write of
them) are a simple kinde of cattel, profitable to
many uses, ready to receive al maner wrongs,
without skil, to helpe or succour it selfe: it coue-
teth to breake out of the folde or close, if it may
espie any hole open, it strapeth and wandreth a-
broode, many times hangeth in the byers, many
times is taken by the Wolfe: it is ever in
daunger of the winde and raine, yea, of the very
grasse and water it liueth by, and thereof is in-
fected oftentimes with a number of maladies: so
that the health and safetie of the sheepe, resteth
onely in the care and diligence of the shepheard.
To such a kinde of cattel are the people likened.

Christ saith not, they were like unruly sheepe,
that would not be guided by their heard: but he
saith, They were like poore lost sheepe, that had
no heard at al. For, the people of themselves were
not unwilling to receive the Gospel: but there
was none to instruct them. And for that, he ad-
deth an other similitude, to declare the same, and
sayeth, The harvest in deede is great, but the
workemen are but few: the corne is ripe, & ready
to be cut, but there lacke hands to fetch it in.

The coming of these times was promised
long afore, even from the first creation of man-
kinde,

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kinde, but the perfourmance thereof at the first was darke, and as it were wrapt by, and hid in a cloude, and like coyne buried in the ground.

After, it was somewhat more cleerely set forth in the lawe giuen by *Moses*. After that, it was reuiued by the *Prophetes*, and in maner plainely, in what place, at what time, of what mother, of what house or stocke *Christ* should be boyne: what doctrine he should teache, what miracles he shoulde worke, what death he shoulde die, howe he should be burped, howe he shoulde arise, howe he should ascend into heauen, howe the heathens should be called to belecue in him, howe the holy Ghost should be sent; and to conclude, howe *Christ* shoulde come at the last, to iudge the worlde. After that came *Saint Iohn the Baptist*, to point out *Christ* plainely with his finger, and to say, *Ecce agnus Dei, qui tollit peccata mundi*, Behold the lambe of God, that taketh away the sinnes of the worlde.

Last of al, *Christ* himselfe began to preache and prophecie of himselfe, and to gather vnto him a chosen people, that shoulde be folowers of good workes. Then was the accomplishment and fulnesse of time come to passe, that had so long bene looked for: then the kindgdome of God began to suffer violence, and men violently euen by force, brake in vpon it: then the coyne sowed and cast into the ground by the patriarchs long before, and watered & cherished by the dew of the
of the

by B. Iewel.

of the Prophets, was ripened and kernered by the spirit of God: then was the haruest great, and the eares white, euen ready to be cut.

Yet this notwithstanding, Christ sayeth, the haruest men are but fewe, He saith not, the haruest is great, and there are but fewe Scribes, but few Pharisees, but few Sadduces, but few priests, but few Leuites: For the priests and Leuites were distributed throug the whole country. In euery litle towne or borough there was a colledge, & as one of their Rabbines recordeth, in the citie of Hierusalem there were no lesse then 400 schooles: so that the nōber was almost infinite.

Moreouer, they vsed commonly to say, as it is reported by the Prophet Ieremie, *Non peribit Lex a sacerdote, nec consilium a sapiente, nec sermo a Propheta.* Hierem. 18. It can not bee that the true vnderstanding of the Lawe shoulde be taken from the Priest, nor good counsel frō the wise, nor the word from the Prophet. They read and expounded the Lawe to the people euery day: they had their dayly sacrifice, and whensoever the ox, or calfe, or sheepe, or goate was slayne, and offered vnto God, as then the maner was, the priest for his share had the breastlet that couereth the heart, in token, as Origen writeth, that the priest should be a man of counsel. He had also appointed to him the right shoulder, & the tongue, in token that he should be prōpt & ready in good woꝝkes, and eloquent to declare the law of God.

The

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The Bishop had euermore befoze his breast a tablet, wherein was embrodered in letters of golde, Vrim, and Thumim: in token that he shoulde be a man both perfect in life, and also full and plenteous in the trueth of God. In the same were set twelue stones, and therein grauen the names of the twelue tribes of the people, that he might haue them euermore in remembrance. The skirtes or hemmes of his robes were set with belles of gold, and pomegranates: in token that his life shoulde giue a good sauour, and his voice shoulde ring, and be heard among the people.

The Phariseis had certaine speciall prayres, and sentences of the Lawe written round about in the borders of their garmentes, that it might neuer be out of their eyes: they prayed, no men more, and that in euery corner of the streetes: they fasted twise euery weeke: the bed that they laye vpon, as *Epiphanius* writeth, was but a spanne broad, & yet, that they might sleepe with lesse ease, they strowed thornes vnderneath the. Briefely, al their life in appearance was such, & all their apparel and behauiour so seemely and decent, that if a man would paint out wisdome, sobrietie, and perfect holinesse, he could haue no better paterne. And therefore, they were called *Pharisei*, that is, diuided, as men in holines and perfection of life farre passing all the rest of the people.

Yet for al this, notwithstanding their great
shewe

the we of wisedome, of learning, of perfection of
life, & the great multitude of them, Christ saith
theret were fewe workement to go to the harvest.
For, They did prophetic out of their owne Ezech. 13.
heartes, they did not rise vp in the gappes, nor
made vp the hedge for the house of Israel to
stande in the battaile in the day of the Lorde:
they haue scene vanitie, and lying diuination,
saying, the Lord saith it, and the Lord hath not
sent them: and they haue made others to hope
that they would confirme the wordes of their
prophetic, saith Ezechiel.

No, contrariwise, those that should haue bene
the chiefe harvest men, were the masters and de-
stroyers of the harvest. My people (saith God) Ierem. 50.
haue bene as lost sheepe: their shepherds haue
caused them to go astray, & haue turned them
away to the mountaines. Christ telleth the
Pharisees, they haue made his fathers house a
denne of theeuers. He speaketh thus of them, All Iohn 10.
that euer came before mee, are theeuers and
robbers. Notwithstanding their stoue learning
and shew of holinesse, they were nothing els but
theeuers & robbers: they did robbe mens soules,
they stole the sheepe out of the folde, they spoiled
God of his glory.

When they sawe the people followe thicke
after Christ, and to haue him in reuerence, they
cryed out, none of the princes and great holy
learned men beleue in him, but these rascals,
that

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that thus runne after him, are accursed, & ignorant, and knew not the law. The vnlearned soze said of Christ, he casteth out vncleane spirits by y power of God: the great learned men said, no, he throweth out deuils by y power of Beelzebub y prince of y deuils. The vnlearned marueiled, & were astonied at y wonderful works that he did: the learned saide, he hath a deuil, he is out of his wittes. The vnlearned sayde, no doubt a great Prophet is risen amongst vs: the learned sayd, He deceiueth the people. The vnlearned sayde, God hath visited, and sent comfort amongst his people: the learned said, Behold a glutton, and a companion of *Publicanes* & sinners. The great learned shepherds persecuted Christ, & chaled him from place to place: the poore sheepe followed him into the desert. They that were the guides of the flocke, crucified Christ, and shed his blood: the poore flocke set their whole affiance in his death, and so dranke his blood to the reliefe of their soules, they beleueed in him, they knew the time of their visitation,

And therefore, notwithstanding there were grosse & damnable errors amongst the people, as wel as amongst the learned: yet Christ chaledged not the people for them, but only y priests & the Pharisees that tooke vpon them to leade the people: for that he saw the Pharisees and priests offended euen of malice, & the poore people only of ignorance and simplicitie. Woe be vnto you

Mat. 23.

Scribes

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by B. Jewel.

Scribes & Pharisees, that haue taken away the keyes, & shut vp the kingdome of God before the people, and neither wil you enter in your selues; nor suffer others þ would gladly enter.

But, as for the people, he had compassion on them, for that he sawe they were forlaken, and perished euen as sheepe without a hearde: that they had a certaine zeale of God, although not according to knowledge: that they fell into the pitte, not of wilful malice, but onely because they followed the blinde guydes, that fel before them: that they were Gods haruest, and lay a-broade, and were lost, and no man would take the paines to fetch them in.

Saint Paul was not onely lead away by ignorance, but also was a most earnest persecuter of the Church of Christ, yet was he a portion of Gods haruest. And therefore as soone as God had striken him downe from his horse, he knewe he had done amisse, and cryed out, Lorde, what wilt thou that I do? And after, he writeth of him selfe, God hath had mercy, and taken mee to his grace, because I knew not what I did. Actes 9.

Many there were that cried out vpon Christ, crucifie him, crucifie him: & after, when he hong vpon the crosse, nodded their heads vpon him, & made mooves at him, & did him al manner of spite & vilanie, & yet pertained they to Gods haruest, and afterwarde, as it is credible, were crucified for him, & shed their blood for him themselves.

Euen

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Even so are there, even at this time, many that of ignorance persecute the Gospel of Christ, as it were crucifie Christ againe: which if they felt in deede, that it were the Gospel of God, they would not so litle regard their owne salvation. God make them to be of his harvest, and send out labourers to fetch them in.

Whensoever we begin to feele a lacke within our selves, and can suffer our selves to be instructed, and taught by the Spirit of God, then may we be assured God wil take vs for his harvest. *Plato* the olde Philosopher imagineth, that the god Loue was borne of the Lady *Minia*, that is to say, Madame lacke or necessitie. For, no man loueth a thing, before hee feele himselfe stande in neede of it: so, loue is the childe, and lacke or neede is the mother.

Saint Augustine writeth of himselfe, that before he became christened, a friende of his offered him the Scripture to looke vpon: but he, after he had read a litle, because he felt in himselfe no lacke of it, he despised it, and stong it from him. Afterwarde he beganne to finde much follie in himselfe, and because he could see no redress, he fel to weeping and prayer. In the middle of his mourning and groning, he heard a voyce, *Tolle, lege: tolle, lege*. Take vp, and reade: take vp, and reade. He marvelled much what it should be. At the last, hee tooke vp a booke that lay by him of *Paulus* epistles, and the first wordes that he set
his

Aug. confess. lib. 8.
cap. 12.

by B. Jewel,

his eyes vpon, were these, *Induimini Dominum Iesum Christum*. Put ye on the Lord Iesus Christ.

S. Hierome writing vpon the prophet *Nahum*, In *Nahum*. cap. 3.

cap. 3. *In aduentu Messia, populus qui fuerat concopitus sub magistris, excitabitur, & ibit ad montes Scripturarum*. What time *Messias* shal come, the people that were lulled a sleepe in ignorance by such as shoulde haue bene their teachers, shal awake, and get them forth to the mountaines of the Scriptures.

And *Chrisostome* vpon the *Genesis*, *Si desit ministerium hominis, ipse Dominus superne illustrabit mentem nostram*. If the ministerie of man be wanting, the Lord himselfe will lighten our minde from aboue. And *Christ* in y^e Gospel of *S. Iohn*, saith, My sheepe heare my voyce, & folow me, *Iohn 10.* & they wil not folow a stranger, but flie from him. And to conclude, whosoever feelech a lacke within himselfe, and can suffer himselfe to be enformed & taught by the spirit of God, he may be assured, God wil take him for his haruest. Thus was the haruest great, the laborers very few, the scatterers & waiters, almost infinite. This was the state of the Church at the coming of *Christ*.

Then likewise in these our dayes, *Christ* our saulour hath gone abroad in progresse, and done marueilous cures, & shewed strange miracles among his people, & hath caused his gospel to ring throughout the world. And as he said then, eue so may it now be said, *Messis multa*, The haruest is

L. i.

great;

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great, and marvellous forwarde yea, even there where as no worldly hope of harvest could haue bene. Many there are that hunger & thirst after the kingdome of God, which is the knowledge of his Gospel: many that are yet greene & ignorant, many that lie by the way side, and yet haue gathered no roote, many that as yet are but tares and darnel, I meane, blinde and obstinate, but when Gods holy will shalbe, may be turned into good corne, and pertaine to his harvest.

But y laboyers are few. I say not, there be but few Cardinals, few bishops, few priests y should be preachers, few Archdeacons, few Chancellors, few Deanes, few prebendaries, few vicars, few parish priests, few monkes, few friars: For the number of these is almost infinite. *Gregorie Nazianzene* in his time, complained at the multitude of priests, and sayd, they were almost as many as the rest of the people.

And *Iustinian* the emperour in his time, was faine to restraine y nōber of them, & to giue cō-mandement, that in one cathedral Church there should neuer be aboue 60. priests, & 100. deacons. The like order was take in a general cosicel, for the abating of the multitude of monkes, & friars.

And in the booke called *opus tripartitum*, toynd to the council of *Laterane* these words were witten, *Totus fere mundus obloquitur, & scandalizatur de multitudine religiosorum pauperū, qui intraierunt in mundum, qui non iam religiosi, sed*

Cōci. rom.
3. concil.
delect. car-
dinalium.

Concilior.
rom. 2.

trinitatis

by B. Iewel.

trutanij vocantur. Welneare the whole world crieth against, & is offended at the great multitude of begging monks & friars, which are entered into the world, & now for their behauiour, are called not religious men, but varlets. These be the wordes of the Councel.

The number of these is great: but alas, the number of labourers is very smal. And yet they giue a shewe to the worlde, that they be pastours and feeders of the flocke, that they be the fathers of the people, that they be the teachers of the multitude, that they be the labourers in the harvest, that the whole Catholique Church stayeth altogether vpon them.

They giue the Bishoppe of Rome these titles, that he is the onely key of Christian faith, that hee is greater then the Apostles, for that they could erre, and he cannot: they say, he is Christs Vicare, whereas in deede to any mans sight, Christ may be contented to be his Vicar. They say, he is no bare man, but a god, as it is writen in the *Decretalles*, of *Nicolas* the Pope, and many other the like, which I leaue.

The Pope calleth the Cardinales, *Cardines mundi*, &c. The very hookes and staves of the worlde, vpon whom the doores of the church militant must be turned. Another saith: As a doore turneth vpon the hooke, euen so y^e church of Rome is ruled by the Cardinals. Therefore they haue pillars & postes caried afore the, in token
L. ii. that

Sermons preached

that they be the pillars and staires of the Church: and pollaxes, to beate downe al euil doctrine.

And what shal I speake of bishops? their clo-
uen miter signifieth perfect knowledge of the
new testament and the old. Their crofiars stasse,
signifieth diligence in attending þ flock of Christ.
Their purple bootes & sandales, signifie, þ they
shold euer be booted, & ready to go abroad tho-
rough thicke & thinne, to teach the Gospel. And
thereto they apply þ words of þ prophet, *Quam*
speciosi pedes euangelizantiū pacem, euangelizan-
tium bonā How beautiful are the feete of them
which bring glad tidings of peace, which bring
glad tidings of good things? But alas, in what
kind of thing do they beare thesetues for bishops

These mistical ricles & shewes are not enough
to fetch in the Lords haruest: they are garments,
moie meete for players, then for good labozers.

S. Bernard writeth thus to *Eugenius* þ bishop
of Rome, who sometime had bene his scholar,
Thou which art the shepherde, iettest vp and
downe shining in golde, & gorgeously attired:
but what get thy sheepe? If I durst speake it,
these things are not the fodder for Christes
sheepe; but for deuils. Whatsoeuer apparell
they haue vpon them, vnlesse they will fall to
worke, Christ wil not know them for labourers.

How then can the bishop of Rome be take for
þ chiefe pastoz of Christ, which these goo. yerres
hath not opened his mouth to feede the flocke?

These

De confi-
derat. ad
Eug lib. 4.

by B. Jewel.

These 900. yeres, I say, since *Gregorie* the first of that name, it can hardly be found, that euer any bishop of *Rome* was seene in a pulpit. One of themselves, *Adrianus* 4. a bishop of *Rome*, was wont to say, *Succedimus non Petro in docendo, sed Romulo in parricidio*. We succcede not *Peter* in teaching, but *Romulus* in murdering.

And in a canon of the Apostles it is decreed, that y^e bishop that teacheth not his flocke, should be deposed. To which purpose they alleadge *S.*

Augustine: Episcopatus, nomen est operis, nō honoris: ut intelligat se non esse Episcopū, qui vult praesse, nō prodesse. A Bishops office is a name of labour, not a name of honour: that he which co-
August. de ciuitate Dei. lib. 19. cap. 19.

ueth the place of preeminence, & hath not a desire to doe good, may knowe he is not a Bishop. Thus saith *Origen*, thus saith *Chrysostome*, thus say diuers others of the old fathers, whome it were long, & needlesse to rehearse, *Multi sacerdotes, pauci sacerdotes*, saith *Chrysostome: multi nomine, pauci opere*. There are many priestes, & fewe priests: many that beare the name, but fewe that be priests in deede. Thus the haruest is great & plenteous, but y^e labozers are but few.

Chri. hom. 43. in opere imperfecto in Mat.

The labourers are but few, but y^e destroyers & wasters are exceeding many: yea, such as should be the haruest men, most of al destroy the cozne. I wil not here report that I am wel able, that your eyes haue seene, and that many of you haue felt: the state of our time hath bene such.

L.iii.

Bernard

Sermons preached

Serm. 33.
In Cantica

Bernard saw it in his time, & therfore saith, *Omnes amici, & omnes inimici: omnes necessarij, & omnes aduersarij.* Al are friendes, and al are enemies: all are helpers, and al are aduersaries, or

Bern. ser. 7.
in couerf.
S. Pauli.

hinderers, Againe, *Hen, hen, Domine Deus, ipsi sunt in persecutione tua primi, qui videtur in ecclesia tua primatum diligere, gerere principatum.* Alas, alas, O Lord God, they are the chiefest in persecuting thee, that seeme to loue the highest roomes, and to beare rule in thy Church.

The time being so short as it is appointed me, wil not suffer me to speake of thē that euē now hinder Gods haruest: & being such mē as should stay the people, as much as they may do by their exāple, disquiet & disturbe thē & withstand at this time, & resist your graces doings, not in dark or doubtful matters, wherein something may be said on both sides, but in such thgs, as they themselues do know were appointed by Christ, published by ḡ Apostles, receiued by ḡ old doctours, & vsed & frequented in ḡ primitive & catholique Church.

Iohn 12.

Why then wil they not receiue them? Christ himse lfe giueth the reason: *Quia dilexerunt magis gloriā hominum, quam gloriā Dei.* Because they loued the praise of men, more then the praise of God. They know they should danger their credit, if they should once againe turne.

Ciril. in
Ioh. lib. 3.
cap. 1.

Why would not the Pharisees suffer ḡ people to beleue in Christ? *Cyrillus* maketh answer, *Quia quicquid Christo credentium accesserit, sibi detractum putabant.* This was the cause saith he,

by B. Jewel,

for that they thought, how many soever faithful came vnto Christ; so many were lost from thē. And therefore they had leuer keepe y^e traditions of their elders, then hazard their estimation.

And Chrysostome vpon the same matter, saith,
*Cum timerent ne principatum amitterent, cō-
 gū laiores, ut maiores esse viderentur, multa inno-
 uabant, quæ res ad tantam peruenit nequitiam, ut
 præcepta sua custodirēt magis quā mandata Dei.* Chrys. in
 Mat. hom.
 Lest they should lose their authoritie, as if they
 had bene law makers, men able to stablsh and
 ordeine lawes; to the ende they might seeme
 greater, they alkered much, which thing (in the
 end) grew to such a wickednes, that they kept
 their owne commandementes more then the
 commandements of God. Thus euen now the
 Lorde hath cast is great, the labourers fewe, and
 the destroyers and hinderers aboue number.

O life by your eies, & cōsider how the hearts of
 your poore brethē lie waste, without instructiō,
 without knowledge, without y^e food of life, with-
 out y^e cōfort of Gods word, such a miserie as ne-
 ner was seene amōg heathē. The Turks haue
 teachers sufficient for their people; the Jewes,
 albe it they haue no stayed countrey, but liue in
 banishment, and wander about; yet haue they
 their teachers: the Christians which this day
 liue in India, Ethiopia, Barbarie, Mooreland;
 and other places vnder the persequition of hea-
 then princes, yet haue their instructours in true
 L.iii. religion,

Sermons preached

religion. The Christians in old time, when they lived vnder tyrants, and were dayly put to most shamefull death, & were hated, & despised of al the world, yet neuer lacked ministers to instruct them. It is thefore most lamentable, that Christians lining vnder a Christian prince, in y peace & libertie of the gospel, should lacke learned ministers to teache them, and instruct them in the worde of God: this is the greatestt plague, that God doeth send vpon any people.

Contrariwise, the greatestt blessing which any people can receiue at Gods hands, is to haue prophets & preachers, by whom they may be instructed. When y Prophet declarreth y mercy of God towarde Israel, y he would put an end to their afflictions, & bring them home againe from Babylon, he saith thus, Behold (saith the Lord) I wil send out many fishers, & they shal fish the. In the like sort saith *Esaie*, How beautiful vpon the mountaines are the secte of him, that declareth and publisheth peace? that declareth good tidings, & publisheth saluation, saying vnto *Sion*, thy God reigneth? The voice of thy watchmen shalbe heard: they shal lift vp their voyce, and shoute together. And *Baruch*: Nor the *Agarens* that sought after wisdom vpon the earth, nor the marchants of *Neruan* & *Theman*, nor the expounders of fables, nor the searchers out of wisdom, haue knowe the way of wisdom. There were the giants, famous fro the beginning, that

were

Ierem. 16.

Esa. 52.

Baruch. 3.

by B. Jewel.

were of so great stature, & so expert in warre. Those did not the Lord chuse, neither gaue he the way of knowledge vnto the, but they were destroyed because they had no wisdom, & perished through their owne foolishnes. He hath found out all the way of knowledge, and hath giuen it vnto Iacob his seruant, and to Israel his beloued. And againe; O Israel, we are blessed: for the thinges that are acceptable to God, are declared vnto vs. He hath not dealt so with euery nation; neither haue they knowledge of his iudgements, saith the Prophet *Dauid*.

Baruc. 4.

Psal. 147.

But when God taketh away his ministers which should teach peace, & open vnto the people the will of God, & make knowne his iudgements, it is a token þ God is highly displeased with his people. Where there is no vision, the people decay: they know not what to beleue. Of this miserie speaketh *Jeremie*, The yong children aske bread, but no man breaketh it vnto them. Of this speaketh *Esay*, The poore and needie seeketh water, and there is none. They woulde haue some counsell, some comforte, and there is no man to giue it them. My sheepe wandered (*saith God*) through all the mountaines, and on euery high hil: yea, my flocke was scattered through all the whole earth, and none did seeke or search after them. They were full of diseases, they were pined for hunger, and taken by by the wolfe, but none had

Prou. 29.

Lament 4.

Esay. 41.

Ezech 34.

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had care to deliuer them;

In such state as the flocke is in, which hath no shepherde: or the shippe which is tossed by the tempestes amiddes the surges and rockes of the Sea, and hath no skilfull Pilote to guide it: or the pong sucking childe, that hath no nource to feede it: euen in such state are your soules, if you haue not the ministerie of Gods worde abiding wih you. You are children, the Preacher is your nource: you are a Shippe in danger of many weckes through the boysterous tempestes of this worlde, the Preacher is your Pilote to guide you safely towards the hauens of rest: you are the flocke, the Preacher leadeth you from dangerous places, to feede vpon the wholesome pastures of Gods holy worde. Who so euer they be which reioyce not in the increase of the Lordes harvest, he forsaketh them, and leaueth them comfortlesse, and giueth them fewe or no labourers.

Wherefore pray the Lorde of the harvest, that he would sende forth labourers into his harvest. It is the Lorde which casteth the first seede into the earth, which doeth moisten the ground, and maketh it fruitful, and giueth forth his sunne, that it may come to ripening. All the soile, fielde, corne, and the husbandrie thereof is the Lordes. Let vs pray to him to send forth labourers to traugile and take paines.

Notwithstanding

by B. Iewel.

Notwithstanding we ought to pray to God, that he will stirre vp and set forth men to instruct his people: yet that nothing imbarreth y^e authoritie of princes. For, as God calleth him inwardly in the heart, whome he wil haue to be a minister of his word: so must he be authorized of his Prince by outward and ciuill calling, as I coulde shewe at large, if time would suffer it.

So Salomon the king deposed Abiathar the high priest, and set vp Sadoc. So Iustinian deposed two bishops of Rome, Siluerius & Vigilius, & authorized others. And the same Iustinian was wont to say, that he had no lesse regarde to the Church of God, then he had to his owne soule. So Constantinus, Valentinianus & Theodosius called them selues *Vasallos Christi*, The vassalles of Christ. And Socrates in his storie saith, We haue also herein comprised the Emperors liues, for that sithence the Emperours were first christened, the affaires of the Church haue depended of the, & the greatest counsels both haue bene, and are kept by their aduise. It pertaineth therefore also to kings and Princes to sende out labourers into the haruest.

Labourers they must be, and not loyterers. For Christ compareth the teaching of his people to thinges that be of great labour, as to plowing and fallowing of the ground, to planting of a vine, to rearing of a house, to threshing of cozne, to feeding of sheepe, to leading

Socrates
lib. 5. in
proemia.

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ding of an hoste, and keeping of warre : in which thinges is required much diligence and labour.

Cato in his booke of husbandrie, sayeth it was an olde sawe among husbandmen, *Qui terram colit, ne sedeat : est enim aliquid semper quod agat.* He that plougheth the grounde, must not sit still : for he hath alwayes somewhat to doe. The worke of the husbandman is neuer ended : he falloweth, stirreth, soweth, harroweth, weedeth, and tenderth his lande.

Therefore, if they be Pastours, let them feede the flocke : if they be Doctours, let them teach the people : if they be watchmen, let them stande vpon their watche : if they be messengers, let them doe their erraunt. This is the way to builde vp the Church of Christ. This commission Christ gaue vnto his Disciples, *Ite in mundum vniuersum &c.* Goe ye into all

Marke 16. the worlde, and preach the Gospell vnto euery creature. Thus by twelue poore Apostles all the world was conquered: Princes & kings, and Emperours were subdued to the faith of Christ. This is the key that openeth the conscience, this is the two edged sword which entreth through, euen to the deuiding asunder of the soule & the spirit. Therefore the Apostle saith, The weapons of our warfare are not carnall, 2. Cor. 10. but mighty through God, to cast down holds, casting

by B. Iewel.

casting down the imaginations and every hie thing that is exalted against the knowledge of God, & bringing into captivity every thought to the obedience of Christ. This is the onely instrument, where with we may cut downe and haue in the harvest of God.

For all mens deuises, Actes, lawes, or commandements, be the authoritie thereof neuer so great, yet are not sufficient to content one mans conscience. For the wisdom of man is but folie before God, & God knoweth the fancies and cogitations of men, that they be but vaine and foolish.

Aristotle the great wise Philosopher on a time being sicke, when the Physitian came to him to minister him a potion, & shewed him not what was in it, began to chafe and take on with him: why, said he, heale not me as thou wouldest heale an oxe or a horse, but shewe me what thou giuest me, what are the ingredients, and wherefore thou giuest it me. Euen so must the people be healed of their errours: they must knowe what is giuen them, and wherefore.

Fides (saith *Bernardo*) *suadenda est, non imponenda*. Faith may not be compelled by force or rigour, but gently brought in by perswasion: For forced faith is no faith. *Saint Paul* saith, Faith commeth by hearing, and hearing by Rom. 10. the wordes of God. And therefore it is well obserued by the wise & politike sather *S. Ambrose*,
that

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that the Church of Christ was not gathered by the Lawe, but by faith, *Basil* saith, If you will haue Gods wisdome take place, al your worldly wisdome must be set a parte. And in like sorte *Hillarius*, *Humanis operibus extructa non permanent: aliter edificanda Ecclesia, aliter custodienda est &c.* Things that be set vp with mans workmanship (saith *Hillarie*) wil not endure: the Church of God must otherwise be builded and preserued: for the foundation of it must be layde vpon the Apostles and Prophets. The Church being thus built by God, that is to say, by the doctrine of God, shall neuer fall.

I speake not this against all ciuil, and honest lawfull policie: for I knowe it is the gifte of God, without the which, no common state, nor the Church can be mainteined. But this seemeth to haue bene the meaning of these olde fathers, that in the building of Gods Church, the preaching of Gods worde must goe before, to quiet mens consciences, and wisdome and policie, like handmaides must follow after. For this honoz & prerogatiue God claimeth onely to him selfe, that his Church must be built vpon the foundation of the Apostles & Prophets. Which if it be otherwise built, *Nisi dominus adificauerit domum, in vanum laborauerunt, qui edificauerunt eam.* Vlesse God him selfe build vp the house, they sweat & labour but in vaine, that set it vp.

Thus

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Thus Christ at the beginning gathered his Church, not by lawes of men, but against all law & policy, by the preaching of his word. God might haue instructed *Cornelius* by the Angell that appeared to him, as it appeareth in *the Actes of the Apostles*: but he woulde not so, but sent *Peter* to him, that he might be instructed by the mouth of a preacher. He might haue taught *Paul*, after he had striken him downe from his horse, when he appeared to him, and said, *Ego sum Iesus, quem tu persequeris*: I am Iesus whom thou persecutest: But he would not so, but rather left him to be taught by *Ananias*. And as it appeareth in the *Actes of the Apostles*, at the preaching of *Peter* 3000. people were conuerted and wonne in one day, that it might appeare by what tooles, and with what workmen God would haue his haruest set forwarde.

Nowe let vs beholde the present state of our countrie. These wordes of Christ our Saviour were neuer more true, then we find them now in these our dayes. The haruest is great, & the labourers very fewe: the poore people lye forsaken, and left as it were sheepe without a guide: the afflicted in conscience haue no man to quiet them: they growe wilde and sauage, as it were a people that had no God: they are commaunded to change their religion, and for lacke of instruction, they knowe not whether to turne them: they knowe not, neither what they leaue

nor

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nor what they should receiue,

Some other desie, and spit at the holy Gospell of our Saviour Christ, and refuse the Couenāt of euertlasting life. Some other for lacke of knowledg, folowe after wilful & blinde masters, and become Arians or Pelagians, and thus they blaspheme the sonne of God. Some other giue themselues ouer to their owne affections, and as he saith, reioyce and triumphe in their filthinesse, without feare of God, without conscience of sinne, and so treade downe the blood of the testament vnder their feet: and this do they for lacke of teaching, because they haue not learned men, and preachers to shewe them what they should doe.

O, saith our Saviour Christ, the good shepherde and Bishop of our soules, my harvest is beaten downe and losse, and there is none that will goe abroade and saue it. My people runne headlong to their owne destruction, not of malice but of very simplicitie, onely because they are not taught, because they knowe not my father nor me. Alas, it is not my fathers will, that any of them shoulde be lost.

They be our brethren, they be the flocke of God, they be the hardest, they are bought with great price: I beseech you, euen for that blood that was shed and spent for them and vs all, let vs not despise them.

If the kingdome of God be not worshypp be promoted,

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promoted, yet the kingdome of Satan, is woꝝ
thy to be ouerthrowen. Now is that acceptable
and ioyful time come amongst vs, euen nowe
God hath visited his people: now the haruest is
great and plenteous. Al the world this day lon-
geth, and groneth after the Gospel. Let vs
therefore altogether, direct our prayers to the
LORD and master of the haruest.

WEE beseeche thee most mercifull father,
for thy sonne Iesus Christes sake, as thou hast
plentifully encreased thy haruest, & brought it to
a ripenes in these our dayes, so send out labou-
rers, to get it in, that it be not spilt. Gather in al
thy sheepe that lie straying about a hearde. Ligh-
ten the heartes of thine aduersaries, that they
may knowe the time of their visitation, and see
that blessed hope, whereunto thou hast called
them. That all the worlde with one
mouth, and one minde, may know
and glozifie thee, the onely true
and liuing God, & thy sonne
Iesus Christ. To whom
with thee, and the holy
Ghost, be al honour
and glorie.
Amen.

Sp. I.

Lude



Luke ii. vers. 15.

But some of them said, he casteth out devils
through *Beelzebub* the chiefe of devils, &c.

What it may please God so to
order both my veterance, and
your vnderstanding, that what-
soever shalbe spoken or heard,
may turne to the glorie of his
holy name, and to the profite
and comfort of his Church, before I enter into
the exposition of these wordes, I desire you to
call vpon our gracious God with your earnest
and heartie prayer.

And here, I commende vnto you the good
estate of Gods holy and catholique Church, and
therein the Queenes most excellent maiestie, by
the especial grace of God, Queene of England,
Fraunce, and Ireland, defender of the true, an-
cient, and Apostolique faith, and the highest go-
uernour next vnder God, of this Church of
England, &c: That as God of his mercie, hath
marueilously preserved her to the possession of
her right, to the great comfort of all our her
subiectes hearts, and to the reformation of the
Church,

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Church: so it may please him to aide & encrease
her with his holy spirit, to the continuance and
performance of the same. The Queenes most
honourable counsaile, with the residue of the
nobilitie: The miserable state of both the Uni-
uersities, and all other schoules of learning, the
onely nurceries of this Realme: The Bishops
and preachers, that the number of them may be
encreased, and that they may haue grace, to see
foorth the trueth of Gods Gospel, as their du-
tie is, diligently, soberly, sincerely, truly, and
faithfully: And the whole commons of this Re-
alme, especially such as speake ill, or thinke ill
of Gods holy word, that they may haue grace to
regarde the saluation of their soules, to lay a-
side all blinde affection, to heare the woorde of
God, and so to come to the knowledge of the
trueth.

Who so list to peruse either the whole course
of the Scriptures, or other stories and recordes
of antiquitie, shall finde that the messengers of
God, such as haue bene sent of purpose to giue
knowledge of his holy will, haue at al times
bene unkindely receiued of the more part, and
sclaunderously reported of: and whatsoeuer they
haue saide or done, hath beene falsely depraued,
and turned to the worse.

Moses that godly Captaine, notwithstanding
hee were purposely called, and sent from

P. II. God,

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God, and in his name wrought many & strange wondrous befoze the people: yet were there some that saide hee was a Sorcerer, and whatsoeuer he did, he did by way of coniuration.

The Religion of the Iewes, was the true worship of the onely God: Yet *Plinie* saith, it was *contemptus omnium numinum*, The despising of al the goddes. The Iewes suffered no images to be in their Churches, because God had forbidden them: Yet *Cornelius Tacitus* saith, They worship their god in forme of an asse. Others saide, they worship a god whome they call *Sabaoth*, in the shape and fashion of a hogge: and that therfore they were forbidden to eate swines flesh. Others, that they worship *Saturnus*, because they were commaunded to keepe holy the Saturday.

The wicked and cruel *Aman*, to bring the people of God into hatred with the king *Ahasuerus*, made his complaint of them in this wise: Say it please your maiestie, saith hee, to vnderstande, you haue a people here in your realme, that vseth a newe kinde of religion, and wil not be ordered by your graces lawes.

When the Godly prince *Cyrus*, had giuen *Esdra*s and *Nehemias*, leaue to builde vp againe the Church of God at *Hiernusalem*, there came diuers to him, and bad him take good heede, for that the Iewes were his enemies, and euer had bene traitours to his crowne,

Likewise

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Likewise, after that Christ our saviour had ascended into heauen, and the holy Ghost was powred downe vpon the Apostles, and they began to speake diuers tongues that they neuer had learned, the enemies disdainefully scorned at the giftes of God, and said, *Musto pleni sunt isti*, These men bee dronken, and ful of newe wine: And therefore they talke they knowe not what.

When Paul and the other Apostles taught free remission of sinnes; without any goodnes or desert of our partes, ouely of Gods mercie, and in the blood of Christ: the enemies tested at that kinde of learning, and said, *faciamus mala*, Rom. 3.8. *ut veniant bona*: then, if Gods mercie bee declared by forgiveness of sinnes, Let vs doe euill that good may come thereof: Let vs continue in sinne, that grace may abound. Rom. 6.1.

Because the Christians in the ministracion of the holy communion vsed bread and wine: some said, they worshipped not Christ, but *Bacchus* and *Ceres*, goddesses of the heathens.

Where as the Christian men, soone after the Apostles time, vsed to resorte together in the night time, or in the morning before daye, into some priuate house, there to call vpon the name of God, and to receiue the sacrament together, for feare of the crueltie of tyrantes: the enemies repoyed, that being thus together, they killed a childe amongst them, and so deuoured

P.iii.

vp

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up his flesh, and drinke his blood, and after put
out the light, and so committed incest and adul-
terie one with another.

But what needeth more examples? Because
wee say, that iustification standeth onely upon
the free grace and mercie of God: the aduer-
saries report, that we forbid good woorkes. And
because wee speake against superstition vsed in
fasting, as befoze vs did *Esaie*, *Paul*, and *Christ*
him selfe: they report, that wee would haue no
fasting. And because wee reprove the errors
and abuses in the manner of prayer: they say, we
would not haue the people to pray. And be-
cause wee restore the sacraments to the first in-
stitution of our Saviour *Christ*, and the exam-
ple of the primitive Church: they say, wee take
away the sacraments.

This is Gods holy wil, that for our exercise,
whatsoeuer we say or doe, be it neuer so well, it
shall bee ill taken.

Julian the apostate found fault with the sim-
plicitie and rudenes of Gods word.

Tertullian saith, the heathens in the tyme of
the primitive Church, were wont to paint out
in mockerie the God of the Christians, with an
asses head and a booke in his hand, in token that
the Christians professed learning, but in verbe
were asses, rude, and ignorant. And do not our
aduersaries the like this day, against all those
that professe the Gospel of *Iesus Christ*? O

say

say they, who are they that fauour this way? none but Shoemakers, taplours, weauers, pntu-
tises, such as neuer were in the vniuersitie,
but bee altogether ignorant and boyde of lear-
ning. This haue you bene borne in hand that
you might bee brought to mistrust the Gos-
pell.

And, as the Pharises vphaided those that
heard the doctrine of Christ, Doeth any of Ioh. 7.
the rulers, or of the Pharises beleue in him?
But this people, which knowe not the law, are
cursed. Euen so this day, they say by you: they
vnderstande not their pater noster, they knowe
not their creede, yee be ignorant. O miserable
men, doe they aduance them selues of your
ignorance? If you knowe not your belise,
if you vnderstand not your pater noster, if you
be so ignorant, through whose faulce are you so
ignorant? why were they your pastors? why did
they not teach you? why take they from you
the holy Scriptures? why will they haue you
be ignorant and vnlarned still?

This doe they, that they may the more dis-
credit and deface the Gospell, which God of
his mercie hath in our dayes restored vnto vs,
and caused the beames thereof to shine ouer
all countries in such sort, that now the simple
and vnlarned, the rich, the learned, the worship-
full, the honourable, the states and princes of
the

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the worlde, be become professors and mainte-
ners of it, as our eyes do see this day. Blessed be
his holy name therefoe.

They say, that the preachers of the same are
unlearned, as men that read nothing but a few
English bookes, and neuer studied of sawe the
olde doctours.

Wee finde not such fault in their learning,
neither do we speake those things by them, that
the most part of you doeth knowe wee might
justly and truly speake. For wee seeke not to
confounde them by such meanes, it is not our
profession. Wee malice them not, wee are not e-
nemies unto them. And that, thou O Lord that
knowest all things, knowest best.

Let them haue the commendation of lear-
ning: God giue them grace to topne it with
truth, and to vie it to his glorie, and not to their
owne. Yet they must needs be very well lear-
ned, that will charge all their aduersaries with
ignorance.

Albeit in contention of learning, I may bee
woynt heard to speake, being the unworthiest of
all my brethren: yet, this dare I be bolde to say,
because it is true, we are not so farre to seeke in
learning, as they woulde haue vs appeare to
be. *S. Paul* being by such to answer in his owne
defence in a like matter, in comparison betweene
him and the false prophets, wherewith on this sort,
Hebraei sunt, & ego: Israelita sunt, & ego: Se-

men

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men Abrahæ sunt, & ego: ministri Christi sunt, & ego. They are Hebrewes, so am I: they are Israelites, so am I: they are the seede of Abraham, so am I: they are the ministers of Christ, so am I.

So wil I say, and truly say, betweene vs and them. They are seene in the tongues, *Latine, Greeke, and Hebrew:* so are wee. They haue studied the artes, so haue wee: they haue read the doctours, the generall Councels, and the scriptures, so haue we. If they can be learned doing this: O what vnfortunate & unhappie men are we, that are so vnlearned, & yet doe the same? This lucke commonly soloweth al them that be professours of the truth.

S. Paul was counted and called a rebel, and accused that he was an *Egyptian*, and had gathered a number of men of warre to disquiet and trouble the countrey. We haue found (saith *Tertullus*) This man a pestilent fellowe, and a mouer of seditio amongst al *J*ewes throughout the world. Act. 24.

So saith *Tertullian*, that in his time the Christians were called *hostes publici*, that is, enemies & destroyers of al common states.

And those reportes the enemies not only scattered among the common people, but also dropped them into the magistrates & princes eares, that they might haue an ill opinion of Christian religion, and suppress the Ministers & Preachers

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others of it: so unkinde commonly many haue
bent towardes the messengers of Gods word.

When Christ him selfe came downe from
Heauen, from the bosome of his father, and be-
gan to utter and to teach the Gospell of euerla-
sting life, and so confute the same with manie
a strange miracle: the poore people gaue eare
vnto him, and beleued his doctrine, and by his
wonderous works knew him to be the sonne of
Dauid, the verie Messias y^e was promised the.

But the Scribes & Pharises, that bare the
name of Doctours, and had bene euermore
brought up in learning, & were the instructors
of the people, made light of Christs miracles, &
said to y^e people, He casteth out devils through
Beelzebub the chiefe of the devils.

The miracle was such, that no reasonable
man would haue thought it to be wrought by y^e
devill. The poore man that before had bin deafe,
was now able to heare: that before was posses-
sed of the devill, was now deliuered: that before
was sicke, was now restored to his health. The
poore people marvelled at the doing, and glo-
rified God. But the Pharises cried out against
him, *In Beelzebub principe demoniorum, eijcit
demonia*. Hee casteth out devils through Beel-
zebub, the chiefe of the devils. Not because it
was true, nor because it was likely to bee true,
nor because they in their conscience thought it
to bee true: but onely to bring Christ in hatred
with

with þ people, & to deface his doctryne. And therefore they blasphemed that, þ in dede they could not denie: & that they knewe to be þ workman-ship of God, they said it proceeded fro þ deuill.

Christ our Saviour putteth hacke these flanders with diuers reasons, wherof at this time for thyngnes sake, I will touch but two. The first reason is: Every kingdome that is diuided in it selfe, shalbe brought to desolation: if Sathan be diuided against him selfe, then must his kingdome needes be dissolued, & that by his owne working. But that is not likely. For al þ Angels of Sathan agree & conspire together to þ upholding of their kingdome: therefore must you needes confesse that I haue remoued this deuill by some other greater power, & not by þ power of Beelzebub the chiefest of the deuils. Where perhaps, some man will reple, that witches, & coniurers oftentimes chase away one deuill by þ meane of an other. Possible it is so, but that is wrought, not by power, but by collusion of the deuils. If one deuill, the better to attaine his purpose, wil giue place, & make as though he stood in awe of another deuill. And by þ way, to touch but a word or two of this matter, for þ the horrible using of your poore subtilties inforceth therunto. It may please your grace to vnderstand, þ this kind of people, I meane witches, & soycrers, whiche these fewe last yeres, are marvellously increased in this your graces realm.

These

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These eyes haue seene most euident and manifest markes of their wickednes. Your graces subiectes pine away euen vnto the death, their colour fadeth, their flesh rotteth, their speech is benumbed, their senses are bereft.

Wherefore, your poore subiectes most humble petition vnto your highnes, is, that the lawes touching such malefactours, may be put in due execution. For the schole of them is great, their doings horrible, their malice intollerable, the examples most miserable. And I praye God, they neuer practise further, then vpon y^e subiect. But this onely by the way, these be the scholars of *Baelzebub* the chiefe captaine of the devils.

This first reason that Christ bleth, is taken of cōmon experience. For notwithstanding there be nothing so puissant, as the force of a kingdō: yet if it be deuided in it self, it wil perish & come to confusion. For, concord and agreement is the strength and maintenance of al states. Breake y^e hoopes of a vessel, & al the boordes wil fall asunder. The examples hereof are too rife. The mightiest kingdomes that euer were, by such meanes haue bene conquered, & fallen into the power of their enemies.

Therefore, *Esaie* prophesying the destruction of the kingdome of the Jewes, saith, first the people shall fall at dissentiō within them selues, and then shoulde followe their confusion.

When *Vespasian* the Emperour & his sonne

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Titus came with an armie against *Hierusalem*, the whole natio of the *Jewes* was deuised into three factions, eche of them ready to vndo the other. Then folowed the ouerthrow of that kingdome. Then was *Hierusalem* razed to þ ground: Then were there slaine of the *Jewes* to the nōber of 1100000. Once againe I will say it, because it is marueilous, & most true, as *Iosephus* (who was thē a captain there in þ field) writeth, there were then slaine of the *Jewes* of mē, women and childzen, no lesse then 1100000.

Of late peeres the dissention betweene two brothers, brought al *Gracia* & *Asia*, & al þ *Castle* parts of *Christendome*, into the possession of the *Turke*. But what needeth vs to go to *Hierusalem* or to *Turkie* for examples?

This kingdome of ours, the mightiest, þ noblest, the richest, þ blesseddest land that is, or euer was vnder heauen, could neuer yet bee conquered by any enemy, but onely at such time, as the people were at variāce within thē selues. Then was *Iulius Cesar* with a smal nōber, then were the *English Saxons*, then were the *Danes*, then was þ *Duke of Normandie* able to ouerrunne vs, and to possesse our countrey.

Therefore the prince that desireth to be a conquerour, labourerth not so much to furnish his owne men, and to make him selfe strong, as to set discord amōg his enemies. For that is a manifest token of their vndoing, & that Gods vengeance

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grance is at hand. And for that cause, *Herodian* an old witter pronounceth, y^e as much as warre is worse then peace; so much is ciuill sedition worse then warre. And *Titus Linius* in his *Storie* saith, *heeres sola facit, ut magna imperia sint mortalia*; Dissension only, saith he, causeth that great Empires can not continue but haue an ende. For, if the one part conquere, and haue the victorie, it is euen as if a man with his right hand would maime him self, and choppe off the left. This example Christ vseth to confound the malice of the Pharisees.

The second reason is this: If I cast out devils by the power of *Beelzebub*, by what power doe your children my disciples, *John, James, Peter, Andrewe*, & the rest cast them out? They graunted that Christs disciples wrought miracles, onely by the name of God. And yet that they allowed in the scholars, euen of malice & hatred, and contrarie to their conscience, they reynoued and blasphemed in y^e master. Whereof Christ concludeth, if I cast out devils in y^e power of God, then doubtlesse the kingdome of God is among you: your own childre shalbe iudges ouer you.

Nowe to applie these wordes vnto this our present time, wherein vnder a most godly & gracious prince, y^e truth of Christs Gospel is freely preached, Gods holy name therefore bee praised for euer.

As *Moses* in his time was counted a sorcerer;

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rer: as the Jewes were called despisers of al religion, seditious, and headie against their princes: as the Apostles were counted drunken, and full of new wine: as al Christians were called idolaters, worshippers of *Bacchus* & *Ceres*, murderers, incestuous, & adulterers: as *S. Paul* for his preaching, was iudged a Rebel: and al Christians were taken for enemies of al common states: euen so in these latter dayes, al these or other y^e like crimes, haue bene laid to y^e preachers & professors of Christs Gospel: y^e they haue bene godlesse, seditious, rebelles, despisers of good orders, incestuous, adulterers, masters of al sinne & wickednes.

But this is our comfort, y^e nothing can bee deuised to be spokē against vs, but y^e same aforetime hath bene deuised & spoken against Christ him selfe. For he him self was called a Samaritan, a cōpanion of publicanes & harlots, a glutton, a lyar, a blasphemmer, a subuerter of y^e whole natiō, a seducer of y^e people, a rebel against *Cesar*, a forcerer, a worker by the deuil, and a breaker of the Sabbath day.

We are set vp, saith *Paul*, as a marke for mē to speake against, & whatsoeuer be spokē of vs, be it neuer so vnerue or unlikely, yet are there some that will beleue it. Yea such thinges as would not be beleueed spoken of a theefe, or a murderer, will soone bee beleueed of him that professeth the name & Gospel of Iesus Christ. Iere. 9.
Woe is mee, my mother (sayth *Jeremie*)

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that thou hast borne me, a contentious man, &c a man that striveth with y whole earth: I have neither lent on vsurie, nor men have lent vnto me on vsurie: yet every one doth curse mee. The vnttrue report of these things, caused such extremitie as this day you may heare of in o- ther countries, and sometimes haue seene presently before your eyes.

Princes, & noble men hated the doctrine of y Gospel, before they knew it. They hated it, and thought il of it, not of malice, nor against their conscience, nor against the testimonie of y holy Ghost, but only of ignorance, because they lacked instruction. They had a zeale, and a feeling of God, but not according to knowledge. And therefore doing as they did, they thought they did God high seruice.

This curtesie had Christ our saviour shewed him when he was in the world. The same curtesie must they looke for, that wil become Christs disciples. They said of Christ, that whatsoeuer he did, he did it in the name of *Beelzebub*, y chief of the devils. Euen so, whereas it hath pleased almightie God to blesse vs with the true preaching, and light of his holy Gospel: yet there are some, that condemne it, and cal it heresie, & beare the people in hande, that al this doctrine is nothing els, but a renewing of old heresies.

It is a grieuous matter for a Christian mā, iustly to be accused of heresie. For whosoever
is an

is an heretique, is an enemy of God, and a wa-
ster and destroyer of all true religion. And
therefore, vnlesse the crime be meritiolous eu-
ident, he doeth great wrong that calleth any man
heretique: and though a man be falsely charged,
yet may he not dissemble it. *Ruffinus* would say,
that mā were not a Christian, whosoever would
abide to be called an heretique. All other triu-
ries may be borne withall, but this is such and
so hainous a crime, that vnlesse it be manifestly
evident, no man may suffer to be so iudged: and
it should not be beleued, when it is layde to the
charge of any Christians.

Wherefore, forasmuch as the cause is Gods,
and pertaineth to the conscience of a great ma-
ny, let it be as lawfull for the poore man that is
vniustly hurte, to make his salue, as others
thinke it lawfull for them to giue the wounde.

Christ our sauiour, when he was thus char-
ged, made answer, *Si ego in Beelzebub eijcio
demonia, filij vestri in quo eijciunt?* If I through
Beelzebub cast out deuils, by whome do your
children cast them out? So may we say to such
as this day be aduersaries to this cause, and
speak against vs. If we be heretikes that teach
this doctrine, what are the ancient fathers, the
Doctours, and the Apostles that haue taught
the same? If they were Catholiques, and haue
bene euermore so taken, writing as they did,
howe is it that onely we are not Catholiques,

R. I.

writing

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writing & saying as they did: they shal iudge on our side against you. And would God in þe greatest & specialest pointes of our controuerſies, al parts would be contented to stand to their iudgement: so shoud al contention be soone at an end.

For I call Heauen and Earth to witnesse, and speake it before God and his holy Angels, and before the consciences of al them that speak against vs, that touching the very substance of religion, we teach nothing this day, but that hath bene taught before by Christ him selfe: set abroade by his Apostles: continued in the Primitive Church, and maintained by the olde and ancient Doctors.

And in one or two wordes onely to giue a taste of the same, that thereby ye may the better iudge of the rest.

We say, that in the Sacrament after the consecration, remaineth the substance & nature of bread and wine. The same saith S. Augustine, S. Chrysostome, Theodoretus, Gelasius, and others. Gelasius wordes are so plaine, as no man can deny them: *Non desinit esse substantia panis & vini*. There leaueth not to be the substance of bread and wine, Thus wrote they, and were Catholiques.

We say, that Christes last Supper must be vsed as a communion, & frequented with more then one. So Christ ordeined it, so þe Apostles, the Primitive Church, and all the olde Doctors

toys practised it, and neuer was there any of them that euer made mention of a private Masse: Thus did they, and yet were they Catholiques. We say, the holy Communion or sacrament of the breaking & shedding of the body and blood of Christ, ought of necessitie to be vsed vnder both kindes: Thus did all the Doctors vse it. And *Gelasius* an olde father saith, that otherwise to vse it, is open sacriledge. And for the space of 1000. yeeres after Christ, there can no example be found to the contrary. Thus did they, and yet were Catholiques.

We say, the publique prayers ought to be in the common tongue: that the Bishop of Rome ought not to take vpon him to be the head of the vniuersal Church: that the prince is of right, & by y^e authoritie that God hath giuen him, the best ruler of his Church & Realme, as well of the ecclesiasticall officers, as of the temporall.

And all these things be aduouched and confirmed by y^e examples of the primitive Church, by the olde general Councels, and by the Doctors. And the contrary hereof shal neuer be proued, nor by old father or Doctor, nor by ancient council, nor by example of y^e primitive Church, nor by any sufficient authoritie of the Scriptures. I leaue the rest, for it were an infinite labour to say as much as might be said.

Thus they taught, thus did they, & were Catholiques: & alas, are we saying the same, onely

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because we say y^e same, become heretiques? that was once true, is it now become false? that was once Catholique doctrine, is it now at last become here sic? O mercifull God, was it thy wil, y^e thy tructh should be true but for a season, untill there should come men to decree the contrary?

If we be heretiques that teach the same that the olde Doctours of the Church taught, what then are they, that teach contrary to y^e Doctours?

Christ our saviour, to reprove the Pharisees, thought it sufficient to say to them, *hoc Abraham non fecit*. This thing Abraham neuer did. Therefore are you not the childreⁿ of Abraham. Euen so may we truely say to such as holde not the selues contented with this doctrine, These things that you doe, *Saint Augustine* neuer did: *Saint Hierome* neuer did: none of the ancient fathers euer did: the Apostles in the Catholike Primitive Church neuer did: therefore ye are not the children of *S. Augustine*: ye are not the children of *S. Hierome*: ye are not the children of any of the olde Catholique doctours: ye are not the children of Christs Primitive, Catholike, and vniuersall Church.

It may not become me to set order in these things: yet if it were lawfull, I woulde wish that once againe, as time shoulde serue, there might be had a quiet and a sober disputation: that eche parte might be required to shewe their groundes, without selfe will, and without affection

fection: not to maintaine or breede contention,
(for I trust it should be the way to take away al
contention) but onely that the truth may be
knowne; many consciences quieted, and the
righte some tryed, by comparison of the counter-
saies. For, at the last disputation that should haue
bene, you knowe which partie gaue ouer, and
woulde not meddle. Some will say, the iud-
ges will not be indifferent. And alas, what man
that doubteth his owne matter, wil euer thinke
the Iudges indifferent? Let the whole worlde,
let our aduersaries them selues be Iudges
herein, (affection put aspart) let our aduersaries
them selues be Iudges. What can we offer
more? if this be not sufficient, what can there
be sufficient?

Pompeius a noble Gentleman of Rome, at
what time he shoulde goe into the fielde against
Caesar, that then was his enemy, and some of
his counsell told him he lacked men, and should
never be able with so small a number to stande
in fielde against *Caesar* being well furnished:
Tush, quoth hee, when so euer I shall but
beate the grounde with my foote, I shall by
and by raise vp a swarme of Souldiers. After-
warde it befell that *Pompey* was vanquished,
and glad to flee. Then *Marcus Cato* an olde
gentleman, and one of his armie sayde to him,
O sir, remember your promise, you lacke men,
nowe let vs see your swarme of souldiers.

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It is well knowne that it hath bene spoken, both in this place, and in other like, that all the Doctours, and all the generall councels were against vs. Nowe the armie is discomfited, now they stande in neede of men, nowe let them call for their Doctours and Councels: if they come but with one sufficient Doctour or Councell, they may haue the fildre.

I speake not this to boast my self of any learning, but the goodnes of Gods cause maketh me the bolder. Neither woulde I haue in this behalfe said so much as I haue, sauing that the matter is selfe, & very necessitie enforced me so to doe. Alas, it were great pittie that Gods trueth should be defaced by wilde whisperings. It were greater pittie that whole houses should be overthrowen, mens consciences wounded, the people deceived, Gods trueth and the long thereof pulled from your heartes, his worke blasphemed, as if it came from Beelzebub; without any good ground, without any authoritie of the Scriptures, without any example of the Primitive Church, without Councell, without any ancient Doctour or father.

But they haue another kinde of learning, which because we haue not, therefore they say we are vnlearned. For if controuerxies might haue bene tryed by learning, you shoulde neuer haue serue the Masse againe after it was once downe.

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If there euer come another change, as I pray
God we may neuer see, no; surely euer shall
we, vntil our vnkindnesse pull downe Gods
plague vpon vs: but, if a change come, such a
one as they looke for, you shall see with what ar-
gument they will proue their masse. We reade
that Christ did put the Pharisees to silence, yet
afterwarde when their time came, they sayde,
We haue a lawe, and by our lawe he must die.
But Gods name be praised, no persecutions, no
confinements, no fire, no sagot, haue euer weakened
the cause of the Gospel. *Tertullian saith, Plures Tertul.in*
efficiuntur, quoties metimur: The more we be cut *apologet.*
downe, the mote we encrease. These be their
argumens; this is their logique: they haue no
liking to trie the matter by Scripture, by doc-
tours, by Council, or by the practise of the most
ancient Churches: and, if they make any pre-
tense of liking such tryall, they doe it for some
other hidden purpose, to moue inuicities, and
disquiet: that they may worke their practises,
whyles mens heades are occupied and busied
with talke of such matters.

Pirrhus a lustie gentleman, and King of
Epyrus, when he first tooke Counsell with his
Nobles to wage warre against the Romans,
heard say he might soone conquere them, for
that they were nothing else but a sort of wilde
and barbarous people: but afterwarde, when he

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came to the viewe of the Romanes armie in
deede, and sawe their captaines and souldiers
well appointed, and their flagges, and standerds
in good order: marry, (quoth he) whether these
men be barbarous or no, I can not tel, but well
I wote, their behaviour, and the order of their
campe is not barbarous.

So, what accompt soever men make of this
doctrine, that God be thanked is taught this
day, yet whosoever shall come heere and viewe
it well, and try it to the uttermost, and shall find
that all thinges are done seemely and orderly
according to the olde Doctours, to the Apo-
stles, and to the Primitive Church of Christ.
shall fall downe to the ground, and confesse that
the order and maner thereof, or any thing that
is taught therein, is not hereticall.

Luke 7.

Saint Iohn Baptist sent his disciples to Christ
to knowe whether he were the true Messias
or no, or els, whether they shoulde looke for ano-
ther, Christ made them answer, Go and shew
Iohn what things ye have heard and seene:
the blinde receiue sight, and the halce goe, the
lepers are cleansed, & the deafe heare, the dead
are raised vp, & the poore receiue the Gospel.
For these tokens were sufficient to make Iohn
vnderstande, that Christ was the true Messias.

Even so, if any man stande in doubt of this
religion, whether it be of God or no, let him
but consider, & thinke in himselfe thus: a great
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number of errorrs are nowe reuealed, superstition is remoued, idolatrie is taken away, the Sacramentes are rightly and duely vsed, the dumbe speake, the blinde see, the poore afflicted mindes receiue the Gospel, the prayers are in such sort, as the people may take profit and comfort by them. God giue vs grace to know howe great neede wee haue to pray, that in al places we may liue vpon cleane handes and heartes vnto God, and call vpon him in spirit and trueth.

If this be heresie, then, alas, what is true religion? Can these thinges be done by power of *Hookes hub*? Can the deuil reforme errorrs, remoue superstition, take away idolatry, cause the Sacramentes to be directly vsed, the dumbe to speake, the blinde to see, the poore to receiue the Gospel, the people to take fruite and comfort by their prayers?

A good brother, this is the worke of Gods right hande, the kingdome of God doubtlesse is come vpon vs, the prince of errorr is put to silence, the readinesse of the people vniuersallye in al places is marueilous, kinges and princes suffer themselues to be led captiues to the obedience of Christ. They that before were enemies and persecutours of this doctrine, are nowe contented to yelde their bodies and liues for the defence of the same: and to be short, al the world this day crieth and groneth after the Gospel.

And al these thinges are come to passe, at such
time

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time as to any mans reason it might seeme impossible: when al the world, the people, priests, & princes were ouerwhelmed with ignorance: when the worde of God was put out of sight: when he that tooke vpon him the general rule of altogether, was crept into þ holý place, & had possessed the conscience of man, as if he had bene God, and had set himselfe aboue the scriptures of God, & gaue out decrees, that whatsoeuer he should do, no man should finde fault with him: when all schooles, priests, bishops, & kings of the worlde were sworn to him, that whatsoeuer he tooke in hand, they should uphold it: when he had chosen kings sonnes & brothers to be his Cardinales: when his Legates & spies were in euery kings counsel: when nothing coulde be attempted any where, but he by & by must haue knowledge of it: when whosoever had but muttered against his doings, must straightwayes haue bene excommunicate, & put to most cruel death, as Gods enemy: when no man coulde haue thought there had bene any hope, that euer these daies should haue bene seene that God of his mercy hath giuen vs to see: when al things were volde of al hope, and ful of al desperation.

Euen then, I say, euen then, contrary to all mans reason, God brought al these thinges to passe. Euen then God defcited their policies, not with shield or speare, but onely with the spirit of his mouth, that is, with the preaching of the Gospel,

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Gospel. There is no couſel againſt the Lord, the devils were caſt out by the power of God.

This is y^e day which y^e Lord hath wrought: to thee, O Lord, y^e praiſe herof is due: thou haſt turned our mourning into ioye: thou haſt put to ſilence y^e ſpirit of error: thou haſt inflamed y^e hearts of thy people: thou haſt brought princes & kings to the obedience of thy ſonne Jeſus Chriſt: thou haſt opened the eyes of y^e world to eſpie out, & to cry for y^e comfort of y^e goſpel. Altho' al things were in deſpaire, yet thou didſt reſerue vnto thy ſelfe one little ſparkle; y^e ſhould inkindle againe light in thy church; y^e ſhould remoue rubbiſhe & filth out of thy temple, whole hart ſhould euer be in thy hand, who ſhould do that that good is in thy ſight, & ſhould walke in y^e wayes of her father *Dauid*.

This is the hand & power of God, this is the Lordes doing, and it is marueilous in our eyes, God giue vs grace to haue theſe things euer before our eyes, that we neuer be vnthankful.

Now, for al theſe graces y^e God hath ſo plentifully powred vpon vs, let vs conſider what kindnes ought to be rendered on our part. O *Iſrael*, O my people, ſaith almighty God, what thing is it that I require of thee, but onely that thou loue me, & walke in my wayes: this is our homage, this is our duty, this ſhalbe looked for at our hands. The grace of God, ſaith *S. Paul*, y^e bringeth ſaluation vnto al mē, hath appeared, & teacheth vs, y^e we ſhould liue ſoberly & righteouſly in this preſent world,

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worlde, looking for the blessed hope, and appearing of the glory of the mightie God, and of our iauour Iesus Christ.

Such, in olde times, was the life of al them that professed the name of Christ. *Tertullian* of his time saith, a Christian man could be knowne by nothing so wel, as by the changing of his life. *Cyprian*, of the Christians in his time, sayth, *Ueniunt ut discant; discunt ut uiuant*. They come, that they may learne, they learne, that they may know howe to liue. *Saint Paul* commendeth the *Philippians*, that they shine as lightes in the worlde, that their life woeth testifie what they be.

Eusebius sayeth, *Valeriani aula, erat reserua pjs, & Ecclesia Dei facta*, They that were of the court of *Valerian*, were become Christians, and then was the court not like a court, but like vnto the Church of God.

Iustinus the martyr sayth, he was first turned to Christ: for the admiration that he had of the innocent and godly life of Christian men.

Such then was the life of them that bare the name of Christ, they came to learne, they learned to liue. You might haue knowne their profession, by the anely changing of their manners. The court wherein they liued, was so reuerendly kept, without notable sinne or wantonnes, as if it had bene the temple of God.

O almightie God, howe farre it notue with them

them that woulde be called Christians, and be reckoned among professors of the Gospel? how many are there that come to learne? how many are there that learne to liue? howe many are there that may be knowne by changing of their maners? Unless it be, for that they make a mockerie of Gods holy Gospel, and so become more dissolute, more fleshy, more wanton, then euer they were afore.

What court can we finde, that any part may be like the Temple of God? Welcome it is, that almightie God may bee heard to speake his minde. But when he hath spoken, who is he that thinketh vpon it? who is he that doth not despise it? who is he that spurneth not at it?

If our life should giue testimonie and report of our religion, soye I am to speake it, but alas, it is too true in too many, it crieth out, *Non est Deus*: the very course of our life beareth witness against vs, that in our heartes we thinke there is no God, and that there is no feare of God before our eyes. I amplify not, nor enlarge the matter: I woulde to God it were no more then I make of it.

Thus we doe withholde the truth of God in vnrightheousnesse: thus the grace of God is abused to the contenting of our pleasures: thus we become the vessels of Gods wrath, and heape vp vengeance vpon our heads. Therefore will God take away his holy spirit from vs, therefore will God

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God giue vs ouer to a reprobate minde, therefore
shal þe end of vs be worse then was þe beginning.
O good brethren, let vs not abuse the mercy of
God, let vs not receiue þe grace of God in baine,
Remember how many eyes are set vpon vs, let vs
take occasion away from them þe secke occasion
to slander our profession: let not, let not our life
cause the Gospel of Iesus Christ to be il spoken
of and blasphemed: let vs walke so as becom-
meth them that are called, and in deede are *Fily
lucis*, The children of light.

The truth of the gospel of Iesus Christ hath
nowe shined ouer the whole worlde: if it be yet
hidde from any, it is hidde from them that perish:
he that perisheth nowe, shal perish in his owne
blood. Nowe, if any beleue not, he is inexcusa-
ble. The wisdom of God in publishing his word,
contrary & against the course of mans policie:
þe continual preaching of it in al places: the ashes
of so many learned fathers & godly men & wo-
men, who haue peesded their bodies to the cruel
toyments of tyrantes, to be consumed in the fire
for the testimony thereof, are yet so fresh in your
eyes, and spoken of in your hearing, and witness-
fed in your hearts and consciences, that you can
not denie, but the kingdome of God is come a-
mongst vs.

But if there be any, that is not perswaded in
his religion, (forasmuch as it is a matter of life
and death, of saluation & damnation) I beseeche
you

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you before God, and before his Christ, let vs not be careles, let vs not be negligent. If we mislike it, let vs reade the scriptures, and know wherefore we mislike it.

Despise not; good brethren, despise not to heare Gods word declared. As you tender your owne soules, be diligent to come to sermons: for that is the ordinary place, where mens hearts be moued, & Gods secretes be reuealed. For be the preacher neuer so weake, yet is the word of God as mightie, & as puissant as euer it was. If thou heare Gods worde spoken by a weake man, an ignorant man, a sinner as thou thy selfe art, and yet wilt beleue it, and heare it with reuerence: it is able to open thine eyes, and to reueale vnto thee the high mysteries of thy saluation.

Remember we are the sonnes of the Prophets. The kingdome of God is come amongst vs. Let vs not withstand the Spirit of God: let vs not treade downe the blood of the euerlasting Testament. The hande of God hath wrought this: let vs not arme our selues against God, and say, They are wrought in the name of Beelzebub.

It is not our doctrine that we bring you this day, we wrote it not, we founde it not out, we are not the inuentours of it, wee bring you nothing, but that the olde fathers of the Church, that the Apostles, that Christ our sauour him selfe hath brought before vs, & condemne it not,
before

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before you know it. In the meane while, thinke wel of them & labor for you, that do you seruice, that pray for you, that shal giue their life for you.

Let vs lay aside al blinde affection, let vs labour to know the trueneth, let God haue & victor-ry. And then, when we know God, let vs glorifie him as our God, let vs so liue, & our wordes, our deedes, & our whole life may testifie, that & kingdom of God is amōgst vs. Let our light so shine before men, that they may see our good woꝝks, & glorifie our father which is in heauen. So shal God putte downe his blessings vpon vs, so shal God blesse whatsoeuer we take in hāḁ, so shal we be blessed in peace, so shal we be blessed in warre, so shal God go forth before our armie, so shal we be the children of God, so shal God be our God, and remaine with vs for euer.

And thou, most merciful father, as thou hast sent vs thy heauenly kingdome, that is, the most comfortable tidings of the Gospel of thy sonne Iesus Christ: so wee beseeche thee for thy mercie, blesse that thing that thou hast begunne, that it may continue among vs, & remaine with vs for euer. Open the hearts of them, that of ignorance thinke ill of it, that they may see that blessed hope wherunto thou hast called vs, that al the worlde may know thee, and thy sonne our sauour Iesus Christ, whome thou hast sent for the redemption of the worlde. Amen.



Rom. 13.

12 The night is passed, the day is come, let vs therefore cast away the deedes of darkenesse, and let vs put on the armour of light.

This litle portion of the scripture, hath bene often expounded and opened in your hearing: yet shal it not be vnprofitable, once againe to entreate thereof. For, albeit the proportion, and ground of matter be one, yet some difference may be in the manner of utterance.

The worde of God is the water of life, the more ye laue it forth, the fresher it runneth: it is the fire of Gods glory, the more ye blowe it, the cleerer it burneth: it is the coyne of the Lordes felde, the better you grinde it, the more it peel-
beth: it is the bread of heauen, the more it is broken and giuen forth, the more remaineth: it is the sword of the spirit, the more it is scoured, the brighter it shineth. The voyce of God cannot be vnpleasant to their eares, which are the children of God: the oftener they heare it, the more com-
D.i. fojt

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fozt they receiue: they can neuer haue ouermuch,
who neuer haue inough.

Saint Paul in these wordes stirred vp the
Romanes, and awaked them out of the slom-
ber of death, that they might beholde the cleere
light of the Gospel, and knowe the time of their
uisitacion, and shake off the wozkes of darkenes,
and apparel themselves with the righteousnesse
of *Christ* our sauour.

But, before I proceede farther to declare that
which is to be spokē at this present, let vs turne
our heartes to God, euen the father of lightes,
that it may please him to open the eyes of our
vnderstanding, and to direct al our doings to his
glozie. &c.

In worldly businesse, it is reckoned a great
poynt of wisdomē, to doe thinges in due time,
and to chuse the fittest season to speake or to
holde silence, to buy or to sell, to buyde or to
pul downe. *Salomon* therefore sayde, To all
things there is an appoynted time, and a time
to euery purpose vnder the heauen. Who so
doeth not weygh the season, and take his conue-
nient time, he is unwise, and defeiteth himselfe,
and bewapeth his follie. But of al wisdomes
this is the greatest, that a man lift vp his eyes
to the throne of Gods mercie, and knowe the
time of his blessing, and direct his life to the
seruice of God, as hee warneth: Make no
tarying to turne vnto the Lorde, and put
not

Eccles.3.

Eccles.5.

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by B. Iewel.

not off from day to day : for suddenly shall the wrath of the Lorde breake forth, and in thy securitie thou shalt bee destroyed. If the good man of the house were wise, if he knewe at what houre the thiefe woulde come, hee woulde surely watche, and stande in readinesse, and not suffer his house to bee digged through. Of this wisdom in taking the vantage of time, spake the Prophete *David*, This daye if you heare his voyce, harden not your hearts. For nowe not the time, loose not this good occasion, heare his voyce now, this day. Of this wisdom spake *Saint Paul*, Wee as workers together beseeche you, that yee receiue not the grace of God in vayne. For he sayeth, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Beholde nowe the accepted time, beholde nowe the day of saluation.

Who so knoweth not this time, is not wise. Of this blindenesse and heauinesse of the people, God complayneth in many places of the Prophetes. In the epght chapter of *Ieremie*, Euen the Storke in the ayre knoweth her appoynted times, and the Turtle, and the Crane, and the swallowe obserue the time of their coming: but my people knoweth not the iudgement of the Lorde. Of this the blindenesse and follie, our Saviour reproveth

Sermions preached

Luke 19.

reproueth *Hierusalem*: O if thou haddest (euen now at the least in this thy daye) known those thinges, which belong vnto thy peace: but now are they hid from thine eyes. For the daies shal come vpon thee, that thine enemies shal cast a trenche about thee, and compass thee rounde, and keepe thee in on euery side, & shal make thee euen with the ground, and thy children which are within thee, and they shall not leaue in thee a stone vpon a stone, because thou knowest not the time of thy visitation. Therefore the Apostle calleth vpon the *Romanes*, telleth them that the Sunne is vp, and the day open: and warneth them, not to lose the season; for now, euen now (sayth he) it is time to rise.

That we may the better discerne the light, let vs behold the darkenesse of that time, which was before. The whole worlde was diuided into the people of the Iewes, and the heathens: and besides these, there were no other people. The heathens were forsaken of God: the Iewes were his chosen people. The heathens worshipped the workes of their owne handes, and gaue the glorie of God vnto creatures, which are not God. They went after Idoles, euen as they were leade: they had many goddes, according to the number of their cities: they deliuered vp their bodies to all manner filchinesse: God gaue

by B. Jewel.

gaue them ouer to followe their lustes. The fathers amongst them slewe their owne children, and offered them vp in sacrifice to deuils. So strongly did the prince of darknesse possesse them, they had not the Arke of the Testimonie, they liued without Prophets, or couenant, or Christ, or God: they liued without hope, or light, or comfort. In such a night, and such a darknesse laye the heathen.

The Iewes, Gods chosen people, they were also bereft of knowledge: there was no Prophet left among them, nor any to teache them the wil of the Lord. The lawe did perish from the priest, and counsel from the auncient: light was turned into darknesse, and iudgement into woynewood: they were bitter and grecuous to the pooze: they slew the Prophets which were sent vnto them, they did forsake the fountaine of liuing waters, and followed *Baal* and *Astaroth*. Like people, like Priest: from the sole of the foote, vnto the head there was nothing whole in them. Of them God spake by the Prophet, I haue no pleasure in you, neyther wil I accept an offering at your hande. Of them he sayde, When you shal stretche out your handes, I will hide mine eyes from you: and though you make many prayers, I wil not heare you. In such a darknesse lay the Iewes, in such a darknesse laye the Gentiles. All had sinned,

D.iii.

they

Sermons preached

they were all corrupt and abhominable in their wayes, they were the children of wrath, and the vessels of destruction. So were they wrapt in the cloude of ignorance, and covered in the shadowe of death. Such was the night *Saint Paul* spake of, So'v'glie, so darke, so voyde of comfort.

Fla 7.

But God gaue forth his light to shine vpon them, he sent the Patriarches and Prophets, and holie Fathers, hee sent vnto them *Moses* and *Aaron*, and Angels from heauen, to giue out sparkes of this light. Hee made it appeare by his Prophete *Esaie*, Beholde, the Virgine shall conceyue, and beare a sonne, and shee shal call his name *Immanuel*. In him shal all Israel be saued, he is the light to lighten the Gentiles, his name shal be called wonderful, counsellor, the mightie God, the everlasting father, the Prince of peace: in him shal al the endes of the worlde bee blessed. This light they behelde, when it was not cleerely opened vnto them, they did see it coming, and reioyced in it, they were vnder a Schoolemaster, and had not the perfect knowledge of this light.

But nowe God hath scattered all these cloudes, and wee beholde as in a mirrour the glorie of the Lorde with open face. Our elder fathers in the olde Testament had onely
a dimme

by B. Iewel.

a dimme candle to gupde their feete, we haue the bright Sunne beames : They had onely the greene blade of the corne , wee haue the plentiful encrease , euen as in the time of haruest : they had the shadowe , we haue the light : they had onely a droppe to refreshe them selues , wee haue the whole streame of Gods mercie powred out vpon vs . Nowe hath God remembred his holie couenant, and the othe which hee sware to our father *Abraham* : nowe the worde was made fleshe, and dwelt with vs. The day starre is sprung vp in our heartes , the Spirite of God hath filled the whole worlde : the earth is full of his glorie. The Idoles of the heathen are fallen , and are put to silence : their greatest mysteries appeare to bee follicies , and are laught to scoone , the children make games of them in their streetes. Sathan the prince of this worlde , which is the accuser of our brethren , is nowe cast forth. Nowe is it knowen , that saluation, and power, and glorie belongeth to our God. He hath raysed his Christ, and hath established his kingdome, the kinges and nations of the worlde shal walke in his light , and his light shall not bee put out , and his kingdome shall haue no ende. Nowe is that newe *Ierusalem* , the glorious Citie of our God reuealed from on high : nowe hath God made the heauens newe

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and

Sermons preached

and a newe earth, and hath fixed his Tabernacle and dwelling place among men. The fullnesse of time is come, the sounde of the Apostles is gone throught all the earth: the sunne of righteousness hath appeared: he is the light and comfort of the whole worlde. This is the gracious peere of mercie, this is the daye which the Lorde hath made. Nowe is the mercie of the Lorde shewed more and more towards vs, and his trueth endureth for euer. When *Balaam* the false prophete, behelde the glorie of this time, hee brake out and sayde, Who shall liue when God doeth this? who shall liue, and see, and enioy these things?

Nomb. 24.

Awake therefore, or arise from sleepe, the time so requireth: for now is our saluation nearer then when we beleued it. Of those fewe words, haue growen diuers senses, al good and godly: yet in my iudgement, the simplest and playnest sense is this. When we were heathen, and late in darkenesse, we thought we did wel, and that we shoulde bee saued in that way, in which we walked: and that there was no hope of saluation, but onely in that: and wee had a great liking in our doinges. This is the vanitie, and miserie of men: oftentimes where he thinketh himselte most sure, hee is deeply deceyued.

The Turks & the Jewes at this day, & others
the

by B. Iewel.

the enemies of the crosse of Christ, thinke there is no other true religion but theirs: & in y they are wonderfull zealous, and stande in it vnto death: no perswasion nor force can remoue them. When the people of *Ephesus* heard of the preaching of *Paul*, they raised vproare, and filled the Citie full of tumult: they caught *Gains* and *Aristarchus* men of *Macedonia*, and *Pauls* companions in his iourney, and would haue slaine them: they made an outcrie, saying, Great is *Diana* of the *Ephesians*, She is a goddess, she hath made Heauen and Earth, we haue put our trust in her, we will call vpon her, and she will heare vs. *Christ* sheweth his Disciples, The brother shall betray the brother to death, and the father the sonne, and the childre shall rise against their parents, and shall cause them to die, and ye shall be hated of all men for my Name. For zeale to their God, the priestes of *Baal* cut them selues with kniues and launcers. Through zeale, many fathers slewe their owne children, and burnt them quicke in fire, in the honour of the idole *Moloch*, *Circumcelliones*, which were a sorte of heretiques sprung out of the *Donatistes* about 420. yeeres after Christ, through zeale murdered one another, they threwe them selues downe from high rockes and destroyed them selues, and thought that, the onely way to please God: so hot and feruent was their deuotion. The children

Act. 19.

Mat. 10.

1. King. 18.

Sermons preached

children of light haue seldome suffered more, or more willingly, or with more assistance, then the children of darkenesse: so Armed they for God, but against God: and abused his Name against him selfe, and wittingly and willingly went downe to Hell. They haue great zeale and earnest desire of the glorie of G D D, but not according to knowledge. They contented them selues with that they had receiued of their fathers, and would seeke no further: they thought they did serue God, but they blasphemed the Name of the Sonne of God. In such sorte did God suffer them to walke in the blindness of their heart. In the latter day many shall say vnto Christ, Lorde, Lorde, haue we not by thy Name prophesied? and by thy Name cast out deuils? and by thy Name done many great workes? We haue prayed, and giuen almes for thy sake: was it not done of zeale and deuotion towards thee? so well shall they be perswaded of their doinges, they shall presse boldly to the throne of Gods Maiestie, and require their incede.

Mat. 7.

But Christ shall answer them, I neuer knewe you: you serued your fancie, you serued not me: your almes, and miracles, and your prayers shall condemne you. Therefore Christ sayde to the woman of *Samarita*, Ye worshippe that which you knowe not. You are ledde with a zeale, and followe your fathers,

Iohn. 4.

by B. Iewel.

thers, but are deceiued. Euen so, he prayed his father for them that crucified him, and stood by, and reuiled him, O father, thou art full of mercie, forgiue them, they are moued of zeale, and thinke they please thee, they knowe not what they do, they knowe not thee, nor mee thy Sonne whome thou hast sent. *Saint Hierome saith, Nomine unitatis & fidei infidelitas scripta est.* Infidelitie hath bene written vnder the name of faith and vnitie. For herein they thought them selues good, and holy, and Catholique, if they departed not from the vnitie of the worlde. Therefore they followed the generall consent of others, they thought them selues (saith he) the true Church, and seemed to followe vnitie, though in deede they fell to infidelitie. Whatsoeuer is not of faith, is sinne: what so euer it be, be it neuer so holy, neuer so glorious, it is sinne, it displeaseth God: the ende thereof is destruction.

Hierome
contra
Luciferia-
nos.

Rom. 14.

Therefore Christ sayeth, I am the light of the worlde: he that followeth me, shall not walke in darkenesse, but shall haue the light of life. So spake Almighty God to his people, Take heede that you doe as the Lorde your God hath commaunded you: turne not aside to the right hande, nor to the left. Thou shalt not doe the thing that seemeth right in thine owne eyes: Thou shalt not followe the zeale of thine owne heart.

Iohn. 8.

Deut. 5.

Sermons preached

Esay. 55.

Ephes. 5.

heart. Thinke that thou maist be deceiued: dis-
pose thy selfe to hearken to the voyce of the
Lord, whatsoeuer he shall commande thee, that
onely shalt thou doe. For my thoughts are not
your thoughtes, neither are your wayes my
wayes, saith the Lord: For as the heauens are
higher then the earth, so are my wayes higher
then your wayes, and my thoughts aboue your
thoughts. The wil of the Lord is the only mea-
sure whereby all trueth must be tryed. Hereun-
to the Prophet *Dauid* humbleth him selfe, and
speaketh vnto **G O D** in this maner, Lighten
mine eyes, O Lord, O teach me to do thy wil,
teach me to folowe it, and to practise it. Here-
of *Saint Paul* speaketh, Vnderstande what the
will of the Lord is. Leauē the pretence of zeale,
leauē the deuotion of your owne heart, rest not
vpon the will of your forefathers, nor of flesh
and blood. Learne to feele and caste the will of
God, it is good, and gracious, and mercifull:
thereby direct your steppes, therein shall you
finde the possession of life.

We were drowned in darkenesse (sayeth the
Apostle) yet thought we had the light. I my
selfe (sayeth he) was a blasphemē, and did per-
secute the Church of God. I folowed the way
of my fathers, I had a great zeale, and thought
I did well, but the way wherein I walked,
was slipperie, the light was darkenesse. I de-
lighted in vanitie, and had pleasure in leasings.
I was

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I was blinde, yet percertued it not, and therefore was my blindenesse and miserie so much the more.

But now we is our Saluation come neere vnto vs: our bodies are made the Temples of God, and his Spirit dwelleth within vs. We haue the worde of life put both in our mouth, and in our heart: the Kingdome of God is in the middes amongst vs. The Sonne of God calleth vnto vs, Come vnto me all ye that trauaile and be heauely laden, and I will refresh you. *Saint Iohn* saith, We haue looked vpon, and our handes haue handeled the worde of life. And againe, The worde was made flesh, and dwelt among vs, and we sawe the glorie thereof as the glorie of the onely begotten Sonne of the Father, full of grace and of trueth. So neere is the Lorde to them that seeke him: So neere vnto vs is our saluation.

1. Iohn. 1.

Iohn. 1.

When *Dauid* heard the voyce of the Lorde, he awaked and rose vp, he gaue thanks vnto God, and powred out his heart before him, saying, O Lorde our Lorde, howe wonderful is thy Name in all the worlde! And againe, Prayse the Lorde, O my soule, and all that is within me, praise his holy Name. When the Apostles heard this voyce of the Lorde, they were awaked, they forsooke all they had, they tooke vp their crosse, and went ouer all the worlde preaching the Gospell of saluation, When

Sermons preached

on. When Paul heard the voyce of Christ from heauen aboue, he fell flat on the earth, and being astonied, sayde, Lorde, what wilt thou that I doe? I am thy seruant, and the sonne of thy handemayde: make mee to doe that thou commaundest me to doe. Then coulde neither life, nor death, nor Angels, nor Principalities, nor Powers, nor thinges present, nor thinges to come, nor height, nor depth, nor any other Creature separate Paul from the loue of God which is in Christ Iesus our Lorde: then he esteemed not to knowe any thing sauing Iesus Christ, and him crucified. Wee wake his sleepe, rose vp, and went forwarde. In like maner the Prophet *Esay* stirreth vp Ierusalem, Arise, be bright, for the light is come, and the glorie of the Lorde is risen vpon thee. Knowe thy time, and the day of thy visitation, awake thou that sleepest, and stande vp from the dead, for the Sonne of God hath shined ouer thee.

Esay. 60.

The Apostle therefore saith, It is nowe time that we shoulde arise from sleepe. We are the children of God, we are the children of the truth, we are the sonnes of the Prophets, wee are they whome God hath chosen out of the worlde. Whosoever putteth his hande to the plough, and looketh backe, is vnnette for the kingdome

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kingdome of heauen. These thinges are sent
for our vnderstanding: God hath giuen his
worde vnto vs. We haue scene the workes
of God, the dombe to speake, the deafe to
heare, the blinde to see, the lame to goe, the
dead to rise and come out of their graues:
the sunne to be darkened, the earth to quake,
rockes to rent, and the Deuill to confesse the
Sonne of God: for he was forced to say, Thou
art Christ the Sonne of God. Nowe doeth
the kingdome of heauen suffer violence. The
night is passed, the day is at hande: we haue
slept enough in ignorance, it is nowe
time, we knowe the blessings which G O D
hath bestowed vpon vs: it is time we shoulde
be thankfull, and awake out of the sleepe of
forgetfulnesse, that we humble our selues vnder
the mightie hande of God, and dreame no
more of our owne strength: our conscience is
charged: we can not pleade ignorance: it is
time that we rise: the mercie of God, the abun-
dance of his blessing, the feare of his iudge-
ment, the regarde of our saluation so re-
quiereth.

Let vs cast away the workes of darknesse:
they be vnfruitfull, lothelome, and horrible.
They darken the heart, and blinde the consci-
ence: he that doeth them shall bee cast into
bitter darkenesse. Let vs bee asrayde, let
vs

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vs be ashamed hereof, such things are not fit for the children of light.

Let vs put on the armour of light. God hath chosen vs to be his Souldiers, and hath called vs forth into the fildoe. Our fight is not against flesh and blood, but against the Deuill, the Prince of this worlde, and the father of darkenesse: he rampeth like a lyon, and lyeth in wayte, and seeketh whome he may deuoure. All the vanities of this life, our bodyes, our owne hartes conspire against vs: the fight is terrible, the danger great. Let vs not be vnprouided, let vs not stande open to the stroke of the enemy: Let vs take vnto vs the whole armour of God, let our loynes be girded with veritie, let vs put on the shield of faith, the brestplate of righteousnesse, the sword of the spirite, and the helmet of saluation. These be the weapons of righteousnesse, these be the armour of light. Let vs not feare to declare the trueth, though thereby we shoulde danger our life. Let vs be faithfull vnto the ende, let it appeare that the weapons of our warfare are not carnall, but mightie through God to cast downe holdes, and imaginations, and euery hie thing that is exalted against God: so shal our armour be complete, so shall we shewe glorious in the fildoe, and be terrible to the enemy: so shall we stande strong & boldly against sword, and fire, and death: so shall we like faithfull souldiers
of

by B. Iewel.

of our captaine Christ, manfully stande against the gates of hell, and resiste al the assaults, and quench al the fire darts of the wicked: then shal we eate of the fruite in the midst of Paradise, and shal receiue the crowne of everlasting glorie.

Let vs walke honestlie, as in the day, not in gluttonie and drunkennes, neither in Chambering and wantonnes, nor in strife and enuying. Wee setteth downe thre thinges, as thre botches and carbuncles of the soule: they oppresse the body, defile the minde, and breake the bond and vnitie of the Church of God.

The first is gluttonie and drunkennes, the roote and mother of al euill: nothing standeth safe, where wine preuaileth. This was the iniquitie of Sodome, abundaunce, and fulnesse of bread: they abused the gifts of God, to the dishonour of God. This was the cause of al her filthines, and her filchines was the cause of her destruction. Whereof God speaketh, My chosen people, My darling is waxed fat: Therefore he forsooke God that made him, and regarded not the strong God of his saluation, And againe, by the Prophet *Esaie*, The harpe, and vi-
ole, timbrel and pipe, are in their feastes, but they regard not the worke of the Lorde, neither consider the worke of his handes. And in the xxi. chapter, Behold ioy and gladnes, slaying oxen, and killing sheepe, eating flesh, and
drinking

Deut. 32.

Esa. 5.

Esa. 1.

P. i.

Sermons preached

Exod. 32.

drinking wine, eating and drinking: for to morowe we shall die. So though gluttonie, and drunkennes they despised the threatnings of God, and entered not into the way of repentance, but continued in their sinnes, and made scoyne of the Prophets of God. The people of Israel sate them downe to eate and drink, and rose vp to plaie. They forgot God, and the mercies he had shewed vpon them, and worshipped a golden calfe: So grosse and so deadly are the cloudes of drunkennes. Our Sauour Christ saith, towards the latter day the people shall eate and drinke, and be vopd of care, as in the dayes of Noah, and destruction shall sodainely fall vpon them: therefore Christ sayth, Woe be to you that are full, for you shall hunger.

Luk. 6.

Many haue bene slaine in the filds, but manie moze haue taken their deadly wounde by surfeiting: many haue bene drowned in the sea, but many moze haue perished by the strength of wine. It is not set downe, that the rich glutton was an opprellour, an extortioner, an blurer, or y he came vniustly by his goods, but that he abused the same, y he sated deliciously, and became vnthankful: and therefore was punished in hel fire. Then, hee which befoze had abundaunce, and did swimme in wine, had not one droppe to quench his thirst. Manie make their belly their God. They haue moze comfort in the taste of sweete fare, then in the consideration

by B. Iewel,

on of the workes of God. Their table is turned into a snare, their glorie is to their shame. Here will I speake nothing of forcing and quaffing, God keepe it farre from Christian tables, it is too too wilde & barbarous: the heathens hate it, nature abhorreth it, the horse and mule would not vse it. *S. Augustine saith, Ebrius non peccatū facit, sed ipse totus est peccatum.* A drunken man doeth not commit sinne, but hee is altogether sinne. And therefore his rewarde is death. *S. Paul saith, Drunkardes shall not inherite the kingdome of God. They shall drinke the cup of y wine of the Lords wrath. Therefore Christ sayth, Take heede to your selues, least at any time your heartes bee oppressed with surfeiting, and drunkenness, and the cares of this life, & least that day come on you at vnwares, Therfore saith the Apostle, let vs not walke in eating and gluttonie: it wil drowne our senses, it wil oppresse our nature.* 1. Cor. 6. Luke 21.

The kingdome of God is neither meate nor drinke: our meate is to do y wil of our father. Let vs not abuse the creatures of God: Let vs eate & drinke, that we may liue, only to y sustenance of our bodies: y we by the moderate & sober vse of those things, may be the better hable to folowe & please God in our vocation. The meate for the bellie, & the bellie for y meate: but God shal destroy boch it, & thē. Let vs thinke of the cuppe which Christ had on y crosse: his cup was eisel, &

P. ii. tempered

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tempered with gall: at his hand let vs take the cup of thanks giuing, and call vpon the name of the Lord. Let vs whether we eate, or drinke, remember who it is that hath bestowed his gifts vpon vs, and whatsoeuer wee doe, let vs doe it to the glorie of God.

An other botch and carbuncle is, chambering, and wantonnes. Of this also the Apostle warneth vs: for adulterers and fornicators God shall iudge, they shal haue their part in the lake, which burneth with fire and brimstone, which is the second death: the Lord is the auenger of al such. It is the will of God, that our bodies be kept in holines, they are the temples of God, hee hath called vs to bee vessels of honour, that wee should bee holy in bodie, and holy in spirit, that we serue him in holines and righteousness, al the daies of our life.

Gal. 5. The last, is strife and enuying. We are one bodie in Christ Iesus, wee are indued with one spirit, we are members one of another. The Gospel of Christ is the Gospel of peace, he hath broken the stoppe of the partition wall, hee hath set al thinges at peace. Wee hath taught vs, Learne of mee, for I am humble and meeke. Let vs not (saith *S. Paul*) be desirous of vaine glorie, prouoking one another, enuying one another, Let not one of you say, I am *Pauls*, and another, I am *Apollos*, the bodie of Christ is one, it is not deuided. If you bite and deuoure one another, take

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by B. Iewel.

take heede leaſt you conſume one another. If there bee enuying, and ſtrife, and diſſentions among you, you are yet carnall, you ſauour not of the ſpirit of God. You are but a little ſlocke, the worlde hateth you, ioyne together, loue one another, beare you one anothers burthen, and ſo fulfil the lawe of Chriſt. The fruite of the ſpirit is loue, ioy, peace, long ſuffering, gentlenes, goodnes, faith, meekenes, & temperancie. Loue ſuffereth long, it is bountifull: loue enuieth not: loue doeth not boaſt it ſelfe: it is not puffed vp: it diſdaineth not: it ſeeketh not her own things: it is not prouoked to anger: it thinketh not euil: it reioyceth not in iniquitie, but reioyceth in the trueth: it ſuffereth all things: it beleeueth all things: it hopeth all things: it endureth all things: loue is the bonde of perfection. The ſeruant of Chriſt is not quarellous: let vs keepe the vnitie of the ſpirit in the bonde of peace. Let not diſſention or malice trouble our hearts, let vs walke after this maner, and ſo, let vs gloriſie God in our mortall bodies. Let vs auoyde theſe things, gluttonie, drunkennes, chambering & wantonnes, ſtrife and enuying. They be the vnfruitfull woorkes of darknes: the way of them leadeth vnto damnation.

But put you on the Lorde Ieſus Chriſt.

If we behold our ſelues, & conſider our owne nakednes, we ſhall find, þ by nature we are nothing els but the childre of wrath. Who can cal

P,iii,

that

Sermons preached

that cleane, that is conceiued of vncleane seedes
Dauid saith, Behold, I am conceiued in sinne,
 my sinnes haue ouer gonne my head, there is
 no health in my flesh. None that liueth shalbe
 iustified in thy sight: who can vnderstand his
 faults? Clense me from my secret faultes. *Iob*
Iob. 9. saith, *Verebar omnia opera mea*, I stood in feare
 of all my workes, knowing that thou wilt not
 iudge mee innocent. *Iob. 15.* Againe, The starres are
 vncleane in his sight: How much more man, a
 worme, euen the sonne of man which is but a
 worme? In like sort sayth *Esaie*, We haue al
 bene as an vncleane thing, and al our righ-
 teousnes is as filthie cloutes. Our vertue, our
 holines, our fasting, our prayers are filthie, whe
 they come to his sight. We can not say, our
 heart is cleane. We cannot say, wee haue not
 sinned. God hath shut vp al in vnbeliefe, that
 hee may haue mercie vpon all. That is boine
 of the flesh, is flesh. The spirit fighteth against
 the flesh, and the flesh against the spirit. Open
 shame belongeth to vs, and to our fathers. Cur-
 sed is hee that abideth not in al thinges that are
 written in the booke of the law. And whoso-
 euer offendeth in one, is made guiltie of al the
 commaundements. When the miserable and
 wretched soule boasteth it selfe, saying, I am
 rich, and increased with goods, and haue need
 of nothing, the spirit of God maketh answere,
 Thou

Reuel. 3.

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by B. Iewel.

Thou art wretched, and miserable, and poore, and blinde, and naked. Thou hast nothing to put vpon thee, to couer thy shame. I counsell thee to buy of mee, golde tried by the fire, that thou mayest be made rich: and white rayment, that thou mayest be clothed, & that thy filthy nakednes doe not appeare: and anoint thine eyes with eye salue, that thou mayest see. The same spirit in the Apostle, giueth this counsaile, that wee put on vs Iesus Christ. Let him couer vs with his body, and with his blood, as with a garment: his blood hath cleansed vs from al our sinnes. Hee is the Lambe of God that taketh away the sinnes of y^e world. He is become vnto vs, wisdom, and righteousness, & sanctification, & redemption. *S. Hierome* saith, *Si merita nostra consideremus, desperandum est.* Hier. in 64. If we weigh our owne deseruings, If *Esa.* we appeare in our owne apparel, wee must dispaire. And *Basil* saith, *Qui non fidit recte factis, nec sperat ex operibus iustificari, solam habet spem salutis misericordias domini.* He that trusteth not to good deedes, nor hopeth to bee iustified by his woorkes, hath no other hope of saluation but by the mercies of the Lord.

Let vs therefore put on vs Iesus Christ. Let vs couer vs vnder his apparell, as *Iacob* couered him selfe vnder the coat of his brother *Esa*, & so let vs present our selues before our heauenly father. The phrase of putting on,

P. iiii,

is

Sermons preached

is vsuall: whereby he meaneth, we must be wholly clad, & possessed with Christ. In like phrase it is said in the twelfth of the reuelations, There appeared a great wonder in heauen, A woman clothed with the sunne. And in the 104. psalm. My soule praise thou the Lorde: O my God thou art exceeding great, thou art clothed with glorie and honour. And Which couereth him self with light, as with a garment. And to Colossians, Put on tender mercie, kindnes, humblenes of mind, meekenes, long suffering. *Chrisostome saith, Dominum ipsum, quod horribile est, vestimenti loco tradit.* Behold, he giueth vs Christ to be put on as a garment, which is a hainous thing to be spoken. It passeth al sence of nature, it passeth the iudgement of flesh and blood.

Here remember, these woordes may not bee taken, as if Christ were a materiall and earthly roate, made of cloth to couer our bodies: they are spiritual words, and haue a spiritual understanding. *Chrisostome saith, Omnia tibi factus est Christus, mensa, vestimentum, domus, caput, et radix.* Christ is become al things for thee: thy table, thy garment, thy house, thy head, & thy roote. *Origen saith, verbum dei et caro dicitur, et panis, et lac, et holera.* The worde of God is called flesh, and bread, and milke, and herbes. *Naxianzen also saith, Quemadmodum dominus Iesus appellatur vita, via, panis, vitis, lux vera, et millo*

Ad populū
Antioche-
num hom.
21.
Orig. in
exodū cap.
15. hom. 7.
Nazianz.
in Psal 44.

by B. Iewel.

mille alia: ita etiam appellatur gladius. After the same maner, as our Lord Iesus Christ is called y life, the way, the bread, the vine, the true light, and a thousand thinges else: so is he also called the sworde,

He is spiritually a table, a garment, a house, a roote, a head, flesh, milke, herbes, the way, the light, a sword, bread or drinke: we dwell in him spiritually, wee are clothed with him spiritually. We grow out of him, and walke vpon him, and are made one with him, euen members of his bodie, spiritually. We do spiritually eat him and drinke him, wee liue by him spiritually, wee eate him by hearing, and digest him by faith.

Origen saith, appellatur panis vita, vt habeat gustus anima quod degustet. He is called the bread of life, that the soule may haue whercon to feede. Hom. 2. in cantica.

O brethren, O that wee had senses to feele this foode, that wee could sauour of the bread of life, and taste and see howe sweete the Lorde is: hee that thus tasteth of this bread shall liue for euer.

Chrysostome saith, Dentes inferimus in carnes Christi. We thrust our teeth into the flesh of Christ. And *Ciprian, Intra ipsa vulnera redemptionis nostri linguam figimus.* We faste our tongue within the woundes of our redeemer. These be behement and spirituall kind of speeches, to raise by our senses, and to teach vs to feele the vnspeakeable Cip. de ex-na domini.

Sermons preached

unspeakeable sweetenes of this heauenly feeding.

Bern. de 2-
more Dei.
cap. 1.

Likewise said Bernard, *Desidero totum Christum videre et tangere: et non id solum, sed accedere usq; ad sanctum vulnus lateris eius, ostium arce quod factum est in latere, ut intrem totus usq; ad cor Iesu.* I desire to beholde whole Christ, and to touch him: and not so onely, but also to come to the holy wounde of his side, which is the doore that was made in the side of the arke, that I may enter wholly, and goe in, euen vnto the heart of Iesus. Thus are we taught to lift vp our heartes, and to seeke those thinges which are aboue, where Christ sitteth at the right hand of God. Why should we then followe the fleshly errour of the Capernaïtes? Why should we bee so insensible in heauenly thinges? Let vs haue some feeling hereof in our heart. *Salomon* saith, The wise mans eyes are in his head, but the foole walketh in darknes.

Ecclesi. 2.

Ioh. 6.

Our saviour therefore saith, The wordes that I spake vnto you, are spirite and life. To eate the bodie of Christ, and to drinke his blood, is not the part of the bodie: it is rather a worke of

In Lucam.
lib. 10. cap.
24.

our mind. And therefore, *S. Ambrose* saith, *Non corporali tactu Christum, sed side tangimus.* Wee touch not Christ by bodyly touching, but we touch him by fayth. And againe, *Stephanus in terris posuit, Christum tangit in calo.* Stephen being in the earth, toucheth Christ being

Serm. 58.

in

by B. Iewel.

in heaven. By faith therefore wee eate Christ, and by faith we drinke Christ: by faith we are apparelled and clothed with Christ. And this is that the Apostle saith, Put ye on the Lord ^{Psalm. 13.} Iesus Christ. Let vs bee incorporate in him. Let God see nothing in vs but the image of his sonne: so shall he dwell in vs, & wee in him. Take no thought for the flesh, to fulfill the lustes thereof.

The sonnes of God rest vpon the prouidence of God their father. He giueth the water out of the rockes: hee raineth downe bread from heauen: hee openeth his handes, and filleth euery liuing thing wth his blessing. The Prophet saith, The Lord is my shephearde, I shall not want. ^{1. Tim. 5.} The thinges of this worlde shall haue an ende, they fade away and will not continue. If riches abound, wee must not set our heart vpon them, but rather bee careful for the life to come. We must seeke the kingdome of God, & the righteousness thereof, then all these things shall be ministered vnto vs.

He doeth not forbid honest & moderate foreraise and prouision: as if it were not lawfull for Christians, to deale in matters appertaining to the good estate of this life. For he hath said vnto *Timothie*, If there be any that provideth not ^{1. Tim. 5.} for his own, and namely for them of his household, he denieth the faith, and is worse then an infidel. Again he saith, No mā cuer yet hated ^{Ephes. 5.} his

Sermons preached

1.Tim.5.

his owne flesh, but nourisheth it, and cherisheth it. Againe, writing to *Timothee*, drinke no longer water, but vse a litle wine for thy stomakes sake, and thine often infirmities. In which speeches, hee sheweth wee are bound to nourish, and feede, and bee carefull for our bodies.

Though the conuersation of the faithfull bee in heauen and they seeke after the thinges which are on high, yet whiles they passe the pilgrimage of this life, they must needs haue the felowshippe and companie of their naturall bodies: the which they must not so weaken, that thereby they shall become impossible, and not hable to doe seruice in the Church of God: and yet so keepe them vnder, that they may bee made obedient to the spirit.

1.Tim.6.

Onely wee may not bee ouer careful. To take great care for the bodie, is to cast away al care for the soule. For they that will bee rich, fall into temptation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction: for the desire of monie is the roote of al euill, which whiles some lusted after, they erred from the sayth, and perced them selues with manie sorowes. Of this care speaketh our sauiour, It is easier for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

Mat.19.

by B. Iewel.

No care can satisfie the vncontented mind.
 The righteous eateth, and is satisfied: but the bellie of the wicked euer wanteth. Pro.13.
 Hee hath enlarged his desire as hel, and ladeth him selfe with thicke claie, hee encreasech that which is not his, and cannot be satisfied. The horse leach Pro.30.
 hath two daughters, which crie, giue, giue.
 There be three things that wil not be satisfied:
 Yea, foure that say not, it is enough. They care not by what meanes they make their gaines, they liue in vsurie, a most filthie trade, a trade which God detesteth, a trade which is the verie ouerthrowe of all Christian loue. They eate vp the people as they eate bread. Such are the waies of euery one, that is greedie of gaine. Pro.1.
 He would take away the life of his owners thereof.
 They haue hardened their heart against God, they doe not serue God, but *Mammon*.

But their gaine, shalbe to their losse, & their money, to their destruction. Hee that giuerh his money vnto vsurie, shall not dwell in the tabernacle of the Lorde, nor rest vpon his holy mountaine.

Wee haue here no continuing Citie, wee are straungers as were al our fathers before vs. If we gather riches to our selues, & be not rich in God, he shall say vnto vs, O foole, this nighe will they fetch away thy soule from thee: Then whose shall those things be which thou hast prouided? Let him therefore that hath this worldes goods,

Sermons preached

goods, bee as if hee had them not. They are the gifts of God. The Lorde giueth them, and the Lorde taketh them away. Settle not your hearts vpon the. As they come, so wil they fade away: they bee vncertaine, they will deceiue you. Set your desire vpon heauenly thinges, seeke after the life which is to come in the lande of the liuing. When wee shall see those vnspeakable ioyes, wee shal perceiue, that al the pleasures of this life, in comparison of them were nothing.

Now, somewhat moze specially to applie the wordes of the Apostle to this present time. It is nowe time also, that wee should arise from sleepe. God hath deliuered vs also from the night. We may say, This is the day which the Lorde hath made: Let vs reioyce and be glad in it. Wee may say, he hath shewed his mercies towards vs, and the trueth of the Lorde endureth for euer.

Let vs looke backe to the time late past, and beholde the night of errour, and ignoraunce. What shal I say? Where should I beginne, or howe may I ende? The matter is of great compasse: the time I haue to speake is but short: and I haue no delight to speake of darknes. After God had deliuered the people of Israel, and giuen them passage through the red sea, Marie the Prophetesse, sister of Aaron
looked

by B. Iewel,

looked backe into Egypt. There she remembered
Pharao, and his crueltie, howe hee plagued the
chil dren of God: she remembered how by a migh-
tie hande and out stretched arme, hee deliuered
them, and wrought his wonders vpon Pharao,
and al the lande of Egypt. Shee looked backe
vpon the great darkenes, and vpon the frogges,
and flies, and botches: shee behelde the waters
turned into blood, the killing of the first bozne
of man and beast, the ouerthrowe of Pharao
and all his Charets in the middes of the sea.
And therefore she answered the men, Sing yee Exod. 15.
vnto the Lorde, For he hath triumphed glori-
ously: The horse & his rider hath he ouerthro-
wen in the sea,

Euen so, let vs cast backe our eyes, & make a
biewe of the Church. Loth I am to speake of
it: Yet it is needefull to say somewhat thereof,
that wee may reioyce in our deliuerance. Al
things were done in a strange tongue: the priest
spake, and the people heard they knewe not
what. No man coulde say Amen to their pray-
ers. The matters were such, that hee might be
reconed happie which heard them not. They a-
bused the Church of God with vaine fables. If
you doubt hereof, reade their Legendes and fe-
stiualls. They know this, they acknowledge it.
It might well be spoken of them which *Hilla-* Hilar. con.
rie said, *Sanctiores sunt aures populi quam corda* Auxentiū.
sacerdotum,

Sermons preached

sacerdotum. The eares of the people are more holy, then the hearts of the Priests.

I beseech you, marke the forme and fashion of their prayers. To the blessed virgin, they sayd, *Aue Maria, salus et consolatrix uiuorum et mortuorum*, Haile Marie, the sauour & comforter, both of quicke and dead. And againe, *O gloriosa uirgo Maria, libera nos ab omni malo, et a penis inferni.* O glorious virgin Marie, deliuer vs from al euil, & from the paines of hell. Againe, *Monstra te esse matrem*, shewe that thou art a mother. They cal her, *Regina Celi, domina mundi, unica spes miserorum.* Queene of heauen, Ladie of the world, the onely hope of them that be in miserie. It were tedious, and vnplesant to recite the like their blasphemies. Howe did these men accompt of the crosse and passion of Christ? What leaue they to be wrought by the price of his blood? To speake nothing of the multitude of their intercessours and patrones, of their false miracles, of their deceiueable merites and woorkes of supererogation: howe sowle a kinde of idolatrie was it, to worship the image with the selfe same honour, wherewith they worshipped the thing it selfe, that is represented by the image? As, if the thing it selfe bee worshipped with godly honour, then must the image thereof bee worshipped with godly honour.

The

by B. Iewel,

The holy Scriptures, which are the light to direct our wayes, and the power of God to saue our soules, were hid vnder a bushel. Whosoever built him selfe and his faith vpon them, was adiudged an heretique. Mariage was forbidden, and fornication suffered. They did not onely deuoure widowes houses, but drew to them selues the fat of the lande, by pretence of their long prayers. I spare your chaste and godly eares: otherwise, I were able to rehearse many their soule abuses, and workes of darkenesse.

Yet will I shewe you one of their night birdes, lately hatched in the nest of all superstition. It is the *Agnus dei*, here it is. It was lately consecrate by the holy father, and sent from Rome. They teach, that by the vertue of their consecration, (or rather coniuration) and blessing, these little thinges haue power to defende the faithfull from lightening and tempest.

O Merciful God, what hath y^e Pope to do with the lightening? What can a piece of waxe preuaile to the staying of a tempest? The Lord of heauen and earth, it is he that sendeth forth lightnings, and raiseth by tempestes. Fire and hail, snowe and vapours, stormie winde execute his worde. God will sende forth his lightening and consume them. Beholde (saith *Ierem. 23.* *Ieremie*) the tempest of the Lorde goeth forth in his wrath, and a violent whirle

D. I.

winde

Sermons preached

winde shall fall downe vpon the head of the wicked.

O, what a shepherde is he, that nowe in this light of the day, thus mocketh and deceiveth the lambes and sheepe of Christ? Is this to worshippe Christ in Spirit and trueth? Is this the hope we haue in Christ? Is this the profession of the Gospell? Is this the will of God, to commit our liues to so vile a cake? Potwbeit, there is no cause why any man should meruaile hereat. For, ignorance which is the mother of errour, by their owne confession, is become the mother of deuotion: and these be the frutes, and children of blindness and ignorance. I will speake nothing of that man from whence this gear commeth. Woulde God he were the man he woulde seeme to be. But if the light it selfe be darknesse, howe great then is the darknesse? Yet they say of him, his voyce must be receiued, as the voyce of Peter, and the worde of God him selfe must take authoritie and credite of him. Thus hath he come betweene, like a cloude, and eclipsed the sunne of Gods glorious Gospell.

If we beholde eyther their Schooles, or their Churches, their quier, their pulpit, their prayers, their Sacraments, their Clergie, their people, their doctrine, or their life: we may truely say as the Prophet sayde, Surely
our

by B. Iewel.

our fathers haue inherited lyes, and vanitie, Iere. 16.
wherein was no profite. We may truely say,
the Lawe hath perished from the Priest, and
counsell from the wise, and the worde from
the Prophet: the blinde did leade the blind, they
haue turned Milt into drosse, and fedde the
people with chaffe, in steade of wholesome
and good meates. Blessed bee the Name of
God, who hath giuen vs eyes to espie their
dealings, and hath reueiled vnto vs his worde,
to guide our feete into the way of peace.

I knowe these things are defended boldly
and obstinately: no maruaile. For the Apo-
stle sayeth, They haue not all obeyed the Gos- Rom. 10.
pell. There haue bene, that haue called the
light darkenesse, and the darkenesse light. If 1. Cor. 4.
our Gospell be hid (sayeth he) it is hidde in
them that perish, in whome the god of this
worlde hath blinded the mindes.

I will not here make answer to any par-
ticular, albeit occasion be offered, and happi-
ly it be looked for. Contention and quarrels
haue no ende: All doctrine shall be brought
to tryall, the day of the Loyde shall reueale
errours, and giue witness for the trueth. God
will turne all to his glorie. What so euer
Ruthe is rayled vp against the trueth, it is
but a smoke, it will soone fade and come to
nothing.

Q. li.

There

Sermons preached

Psal. 36.

There are this day many, to all appearance godly men, of good life, of righteous dealing, of great zeale and conscience: but yet haue not eyes to see these thinges. I protest in their behalfe, as did *Paul*, they haue a great zeale of Gods glorie, woulde God it were according to knowledge. We may say with the Prophet, O Lorde, thy iudgements are like a great deepe. Who hath knowen the minde of the Lorde? or, who is of his counsell? God knoweth his time. He hath the key of Dauid, he openeth, and no man shutteth: he is the father of lightes. We are in his hande, both we and all our counsels: God graunt we may put off all fleshy affections, and put on Iesus Christ, and that all the earth may see his glorie.

Nowe on the other side, let vs consider how mercifully God hath dealt with vs. He hath restored vnto vs the light of his Gospel, and hath taught vs the secrets of his heauenly wil. We heare him talke with vs familiarly in the Scriptures, as a father talketh with his child. Thereby he kindleth our faith, and strengtheneth our hope: thereby our heartes receiue ioye and comfort. We haue the holy ministracion of the sacraments: we know the couenant of baptism; we knowe the Couenant and mysteric of the Lordes Supper. We fall downe together, and confesse our life before God: we pray together, and vnderstande what we pray. This
was

by B. Iewel.

was the order of the Primitive Church: this was the order of the Apostles of Christ. If wee compare this with the former, wee shall soone see the difference betwene light and darkenesse.

The kingdome of God now suffereth violence. The sounde of the Gospell hath gone ouer all the worlde, and the whole worlde is awaked therewith, and draweth to it. The sunne is risen, the day is open: God hath made his kingdome wonderfull among vs. It is now time, now is it time that we shoulde arise from sleepe: for now is our saluation neere. Nowe it is in our mouth, we can speake of it: God graunt it may be neerer vs, euen in our heartes. The night is past, GOD graunt it be past for euer: that we be neuer againe throwen into the darkenesse of death: that the worde of life, the trueth of Christ, be neuer againe taken from vs. And it shall neuer be taken away, if we be thankfull. Unkindenesse can neuer scape unplagued. Let vs wake, let vs wake, our sleepe is deadly. Let vs pray to God to awake vs: he is able to rase the dead. Our Saviour saith, The houre shall come, when Iohn. 5. the dead shall heare the voyce of the Sonne of God, and they that heare it, shall liue, Lazarus was dead, yet he heard the voyce of Christ, and rose vp againe, and came a-broade.

N.iii.

Let

Sermons preached

Let vs put on Iesus Christ, let it appeare vpon vs that we weare him, let vs not be ashamed of his Gospell, it is the power of God to saluation. If we be ashamed of him and of his wordes, he will be also ashamed of vs, when he commeth in the glorie of his father, with the holy Angels.

Let vs cast away the workes of darkenesse, and all doctrines of superstition and ignorance. Let vs beholoe the troubles and miseries of other countries. Heauen and earth, our brethren, the care of our saluation, the Sonne of God him selfe put vs in minde, that it is now time.

Whiles we haue time, let vs doe good: let vs seeke God whiles he may be founde. The Lorde wayteth when he may shewe his mercies: Let vs turne vnto him with an vpright heart. So shal he turne to vs; so shal we walke as the children of light, so shall we shine as the sunne in the kingdome of our father, so shall God be our God, and will abide with vs for euer.

And thou, O most Mercifull Father, we beseech thee for thy mercie sake, continue thy grace and fauour towards vs: let the sunne of thy Gospell neuer goe downe out of our heartes, let thy truth abide, and be stablished among vs for euer, Helpe our unbelieve,

by B. Iewel.

Heſe, encrease our faith, giue vs heartes to con-
sider the time of our visitation: Apparell vs
thoroughly with Christ, that he may liue in vs,
and so thy Name may be glorified in
vs in the sight of all the
worlde. Amen.

FINIS,



The first of these is the
 question of the nature of the
 evidence which is to be
 admitted in the trial of
 the case. It is a question
 which has been the subject
 of much discussion and
 controversy.

Ornatissimo viro, Thomæ

*Randolpho, armigero, serenissimæ ad Scotos Legato
integerrimo.*

*Quis te iunxit amor docto Randolphe Iuello,
Oxonia, exilium, musa, laborq; notant.*

*Et, quod ad exequias defuncti ducere plectrum
Triste, Buchananos, Patritiosq; facit:*

*(Quis tibi gratus erit pro tali munere?) certe
Auctior hoc studio gratia facta tua est.*

*Nec nihil ex illo referes. Sacra signa redemptor,
Essent ut fidei tessera fida, dedit.*

*Hæc tuus exposuit sanctè. tibi dedico: ne sit
Tam rara, & fidei tessera nulla, pia.*

*Tuz dignitatis studiosus
Iohan. Garbrandus.*

THE
JOURNAL
OF
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MILNE

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¶ A treatise of the Sacra-
ments gathered out of certaine
Sermons, which the Reuerend
father in God, Bishop Iewel,
preached at Sarisburie.

Have opened vnto you the con-
tents of the Lordes prayer, and
shewed you vpon whome we
ought to cal, and what to aske:
And the articles of our Christi-
an faith, in God the Father,
the Sonne, and the holy Ghost, of the Church,
of remission of sinnes, of the resurrection, and of
life euerlasting, &c. And I haue opened vnto you
the tenne Commandements, and in them what
our ductie is towarde GOD, towarde our
Prince & magistrates, towarde our parents, to-
warde our neighbour, and towarde our selues.
Al this haue I done simply, and plaine ly, with-
out all shew of learning, that it might the better
sinke into your hearts.

Nowe I thinke good to speake of the Sa-
craments of the Church, that al you may knowe
what they are, because you are al partakers of
the holy sacraments. Christ hath ordeined them,
that by them hee might set before our eyes the
mysteries

A Treatise of

mysterics of our saluation, and might more strongly confirme the faith, which wee haue in his blood, & might seale his grace in our hearts, as princes seales confirme and warrant their deedes and charters: so doe the Sacramentes witnesse vnto our conscience, that Gods promises are true, and shal continue for euer. Thus doeth God make knownen his secret purpose to his Church: first, he declareth his mercie by his worde: then he sealeth it, and assureth it by his sacraments. In the word we haue his promises: in the sacraments we see them.

It would require a long time, if I shoulde utter that might be sayde in this matter: especially in laying open such errorrs and abuses, as haue crept into the Church. But I wil haue regard to this place, and so frame my speache, that the meaneest & simplest may reape profite thereby. That you may the better remēber it, I will keepe this order. I wil shewe you, what a Sacrament is: secondly, who hath ordeined them: thirdly, wherfore they were ordeined, and, what they worke in vs: fourthly, how many there are: and then, I wil briefly speake of euery of them.

A Sacrament is an outward and visible signe, whereby God sealeth by his grace in our heartes, to the confirmation of our faith. *Saint Augustine sayth, Sacramentum est inuisibilis gratia visibile signum.* A Sacrament is a visible signe of grace inuisible. And that we may
the

the Sacraments,

the better vnderstande him, he telleth vs what thing we should cal a signe. A signe, is a thing that besides the sight it selfe, which it offereth to the senses, causeth of it selfe some other certaine thing to come to knowledge. In Baptisme, the water is the signe: and the thing signified, is the grace of God. We see the water, but the grace of God is inuisible: we cannot see it. Forcouer he sayth, *Signa, cum ad res diuinas adhibentur, Sacramenta vocantur.* Signes, when they be applied to godly things, be called Sacramentes. The signification and substance of the sacrament, is to shew vs, how we are washed with the passion of Christ, and how we are fedde with the body of Christ. And againe, If Sacraments had not a certaine likenesse, and representation of the things whereof they be sacraments, then in deed they were no sacraments. And because of this likenesse which they haue with the things they represent, they be ofentimes termed by the names of the things themselves. Therefore after a certaine manner of speech (and not otherwise) the Sacrament of the bodie of Christ, is the body of Christ, & the Sacrament of the blood of Christ, is the blood of Christ: so the sacrament of faith, is faith.

Who hath ordeyned the Sacraments? Not any prelate, not any prince, not any Angel, or Archangel, but onely God himselfe. For he onely hath authoritie to seale the charter, in whose
authoritie

August. de
doct. Chri.
lib. 2. cap. 1.

Ad Mar-
cellinum
epist. 5.

Aug. epist
23. ad Bo-
nifacium.

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authoritie onely it is to graunt it. And onely he giueth the pledge, and confirmeth his grace to vs, which giueth his grace into our heartes.

Hom. 7. in
1. Corinth.

Chrysostome sayeth, Diuinum & integrum non esset mysterium, si quicquam ex te adderes. The mysterie were not of God, nor perfect, if thou shouldest put any thing to it. In the dayes of Noah, when God determined to bee mercifull vnto his people, and neuer to drowne the whole worlde with water, he sayde, I haue set my bowe in the cloude, and it shal be for a signe of the couenant betwene mee and the earth, and when I shal couer the earth with a cloude, and the bowe shal be seene in the cloude, then will I remember my couenaunt which is betwene me & you, and betwene euery living thing in flesh, & there shal be no more waters of a flood to destroy al flesh.

Gen. 9.

Gen. 17.

In like maner, whē God would wites & stablish to Abraham & his seede after him, the promise of his mercie: he himselfe ordained a sacrament to confirme the same: This is my couenāt which ye shal keepe betwene me & you, & thy seede after thee. Let euery manchild among you be circūcised. Thus God ordained þ̄ sacrament of circūcision. This sacramēt was a scale of Gods promise to Abraham, & a scale of Abrahams faith, & obedience towardes God. By this sacramēt man was bound to þ̄ Lord: & by þ̄ same sacrament God vouchsafed to binde himselfe to man,

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man. But how is the sacrament formed? of what parts is it made? *Augustine* saith, *Accedat verbum ad elementum, & fit sacramentum*. Ioyne y^e worde of Christs institutiō with the sensible creature, & thereof is made a sacramēt. Ioyne the worde to the creature of water, and thereof is made the sacrament of Baptisme: take away the worde, then what is the water other then water? The worde of God & the creature make a sacrament.

But why were sacraments ordeined? he telleth you: *In nullum nomen religionis, seu verum &c.* Lib. 19. c. 6. tra Faustul. cap. 11.
Men can not be gathered together to the profession of any religion, whether it bee true or false: vnlesse they be bound in the felowship of visible signes or sacramēts. The first cause why they were ordeined, is that thereby one shoulde acknowledge an other, as felowes of one household, & members of one body. So was al Israel reckoned the children of *Abraham*, because of their circumcision, & al such as were vncircumcised, were cut off from the people, & had no part in the common wealth of Israel, because they were vncircumcised: Euen as wee take them that are not baptized, to be none of our brethren, to be no children of God, nor members of his Church, because they will not take the sacrament of Baptisme.

An other cause, is, to moue, instruct, and teach our dul and heauy hearts, by sensible creatures, that so our negligence in not heeding or marking

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marking the woode of God spoken vnto vs, might be amended. For if any man haue the outward seale, and haue not the faith thereof sealed within his heart, it auayleth him not: he is but an hypocrite and dissembler. So the circumcision of the foreskinne of the flesh, taught them to mortifie their fleshly affections, and to cut off the thoughts and deuises of their wicked hearts. Therefore sayd Stephen to the Jewes, Ye stiffe-necked, and of vncircumcised hearts & eares, you haue alwayes resisted the holy Ghost.

Act. 7.

So, when in Baptisme our bodies are washed with water, we are taught, that our soules are washed in the blood of Christ. The outward washing or sprinkeling, doth represent the sprinkeling and washing which is wrought within vs: the water doeth signifie the blood of Christ. If we were nothing else but soule, he woulde giue vs his grace barely and alone, without ioyning it to any creature, as he doeth to his Angels: but seeing our spirite is drowned in our bodie, and our flesh doeth make our understanding dul: therefore we receyue his grace by sensible thinge.

Hom. 7. in
1. Cor.

Chrysostome sayth, *Aliter ego, & aliter incredulus disponitur. Ille cum &c.* I am otherwise affected, then is he which beleeueth not. When he heareth of the water of Baptisme, he thinketh it is nothing els but water: But, I see (not the creature onely, which mine eyes do see, but also)

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also) the cleansing of my soule by the holy Ghost, He thinketh that my body only is washed: I beleue, that my soule is thereby made pure and holy: and withal I consider Christes burial, his resurrection, our sanctification, righteousness, redemption, adoption, our inheritance, the kingdome of heauen, and the fulnes of the spirit. For I iudge not of the things I see by my bodily eyes, but by the eyes of my minde.

When one that is vnlearned, and can not reade, looketh vpon a booke, he þ booke neuer so true, neuer so wel written, yet because he knoweth not the letters, and can not reade, he looketh vpon it in vayne. Hee may turne ouer all the leaues; and looke vpon al, and see nothing: but an other that can reade, & hath iudgement to vnderstand, considereth the whole story, the voughtie dedes, graue counsels, discrete answers, examples, promises, threatnings, the very dust, and meaning of him that wrote it. So do the faithfull receiue the fruite & comfort by the sacraments, which the wicked & vngodly neyther consider, nor receiue. Thus do the sacraments leade vs, & instruct vs to beholde the secreete and vknown mercies of God, and so eary our selues to the obedience of his will. And this is the other cause, why sacraments were ordeined.

Thirdely, they are seales and confirmations of Gods promise. *Saint Paul* saith, *Abraham* receiued the signe of circumcision, as the seale of

Rom.

R. I.

the

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the righteousness of the faith, which he had when he was circumcised. By these, we stop the mouth of heretiques. For, if they deny that our Lord Jesus Christ was delivered to death for our sinnes, & is risen againe for our iustifications, we shew them our sacraments, that they were ordeined, to put vs in remembrance of Christ, and that by the vse of them, we shew the Lords death til he come. We tel them, these are proofes, and signes, that Christ suffered death for vs on the crosse. As *Chrysostome* sayeth, Laying out these mysteries, we stoppe their mouthes.

Mat. hom. 83. All that? Are they nothing els but bare and naked signes? God forbid. They are the seales of God, heauenly tokens, and signes of the graces, and righteousness, and mercie given and imputed to vs. Circumcision was not a bare signe.

Rom. 2. That is not circumcision, which is outward in the flesh, sayeth *Paul*, but the circumcision of the heart. And againe, In Christ ye are circumcised with circumcision made without hands, by putting off the sinfull body of the flesh, through the circumcision of Christ. Even so

Coloss. 2. is not Baptisme any bare signe. *Baptisma enim*, sayeth *Chrysostome*, *etiam passio eius est*. Christes baptisme, is Christes passion. They are not bare signes: it were blasphemie so to say. The grace of God doeth alwayes worke with his sacramentes: but we are taught not to seeke that grace in the signe, but to assure our selves

Chriso. in
Mat. hom.
83.

Rom. 2.

Coloss. 2.

Ad Hebr.
hom. 16.

the Sacraments,

settles by receyving the signe, that it is giuen vs by the thing signified. We are not washed from our finnes by the water; we are not fed to eternal life by the bread and wine; but by the precious blood of our sauiour Christ, that lyeth hid in those sacraments.

Bernard saith, Datur annulus ad inuestiendum, Serm. de
cena. Do.

¶ The fashion is to deliuer a ring, when seisin and possession of inheritance is giuen: the ring is a signe of the possession. So that he which hath taken it, may say, the ring is nothing, I care not for it: it is the inheritance, which I sought for. In like maner, when Christ our Lorde drewe nigh to his passion, hee thought good to giue his seisin & possession of his grace to his Disciples, and thus they might receiue his invisible grace by some visible signe.

Chrysostome saith, In iohis non simplex aqua operatur; sed cum accipit gratiam spiritus, ab initio Hom. 35. in
Iohan.

etiam peruenit. Playne or bare water worketh not in vs; but when it hath receiued the grace of the holy Ghost, it washeth away all our finnes. As I saye, *Ambrose alid, Spiritus sanctus descendit et confectat aquam.* The holy Ghost conuerteth water, &c. into the water. And, *Præsentia Trinitatis inest.* There is the presence of the Trinity. As I saye, *Ciril. Quomodo modum* Ciril. in
Ioh. lib. 2.
cap. 42.
utrumque ignis &c. As water throughly heat with fire, burneth as well as the fire: so the water which washeth the body of him that

R. ii.

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Leo. Serm.
3. de nat.
Dom.

is baptized, are changed into diuine power, by the working of the holy Ghost. *So saide Leo, sometimes a bishop of Rome: Dedit aqua, quod dedit matri. Virtus enim altissimi, & obumbratio Spiritus sancti, quae fecit ut Maria pareret saluatorem, eadem fecit, ut regeneres vnde credentem.* Christ hath giuen like preeminence to the water of Baptisme, as hee gaue to his mother. For, that power of the highest, and that ouershadowing of the holy Ghost, which brought to passe, that *Marie* should bring forth the Sauour of the world, hath also brought to passe, that the water should beare a new, or regenerate him that beleueth.

Such opinion had the auncient learned fathers, and such reuerent wordes they vse, when they encreased of the Sacraments. For, it is not man, but God which worketh by them: yet is it not the creature of bread or water, but the soule of man, that receiveth the grace of God. These corruptible creatures needs it not: but haue need of Gods grace. But this is a phrase of speaking. For the power of God, the grace of God, the presence of the Trinitie, the holy Ghost, the gift of God, are not in the water, but in vs. And we were not made, because of the sacraments: but the sacraments were ordeined for our sake.

Now, for the number of Sacraments, howe many there be: it may seeme somewhat harde to say, & that it cannot be spoken without offence.

For

the Sacraments.

For mens iudgements herin haue swarued be-
ry much: some haue saide, there are two: others
three: others four: and others, that there are se-
uen Sacramentes. This difference of opinions
standeth rather in reardines, then in the matter.
For a sacramēt in the maner of speaking which
the Church useth, & in the writings of the holy
scripture, & of auncient fathers, sometimes sig-
nifieth properly euery such Sacrament which
Christ hath ordeyned in the newe Testament,
for which he hath chosen some certaine element,
and spoken special wordes to make it a Sacra-
ment, and hath annexed thereto the promise of
grace: sometimes it is vsed in a generall kinde
of talking, and so euery mysterie set downe to
teach the people, and many things that in deede
and by special propertie be no sacraments, may
neverthelesse passe vnder the general name of a
Sacrament.

The sacraments instituted by Christ, are only
two: the sacrament of Baptisme, & of our Lords
Supper: as the auncient learned fathers haue
made account of them. *S. Ambrose* hauing or-
dination of purpose to treatte of the sacraments,
speakes thus of two. *De Sacramentis*, sayeth he,
gim me spely *sermone aduocor*. I begin to speake
of the sacraments which you haue receyued.
And yet in his whole treatise diuided into five
bookes, he writeth but of two: his booke is creāe,
if any man doubt this, he may see it.

Lib. r. de
Sac. cap. 1.

130

R.iii.

S. Augustin.

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De Symb.
ad cate-
chumenos

Lib. 3. ca. 9.
e doct.
Christ.

S. Augustine reckoneth them to be but two: *Hæc sunt Ecclesie gemina Sacramenta.* These be the two Sacraments of the Church. *Againe he sayth, Quedam pauci pro multis, et uicem facilius, &c.* Our Lord and his Apostles have deliuered vnto vs, a fewe sacraments in steade of many: and the same in doing most easie, in signification most excellent, in obseruation most reuerende, as is the Sacrament of Baptisme, and the celebration of the body and blood of our Lord. *This Augustine and Ambrose, vnto whome I might also hope to see hundredie fathers, reckon but two Sacraments.* Let no man then be offended with vs for saying: we doe now nothing, but followe the ordinance of Christ, and keep the example of the holy fathers.

What then? Do we refuse confirmation, penance, orders, and matrimony? Is there no one of these among vs? We doe not know them yet. For we doe confirme, and teach repentance, we minister holy eokes, we accomple marriage, so vse it, as an honorable state of life, as a waye sicke among vs, and among them which are precious oyle of the mercy of God. We haue not these Sacraments, because they haue not the institution. Confirmation was not instituted by Christ: penance, hath no such sacred element ioyned to the word, as the same may be said of orders. And matrimony was not first instituted by

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Serm. 2. de
resur. D.

Li. 4. cōtra
Marrion.

Bessar. de
Sacram.
Euchar.

of feete, is the Sacrament of dayly finnes.
So Leo calleth the crosse of Christ a sacramēt,
Crux Christi qua saluandus est impensa fidei tui;
& *Sacramentum est, & exemplum.* The crosse of
Christ, which was giuen to saue the faithful, is
both a Sacrament, & also an example. *Tertul-*
lian calleth the whole state of Christian faith,
Religionis Christiana sacramentum. The sacra-
ment of Christian religion, *S. Hilarie* in diuers
places sayth, *Sacramentum orationis, sacramen-*
tum espositionis, sacramentum sitis, sacramentum
stetis, sacramentum scripturarū. The sacrament
of prayer, the sacrament of fasting, the sacramēt
of thirst, the sacrament of weeping; the sacra-
ment of the scripture. Thus much for the sum-
ber; that by the institution of Christ; that are
but two sacraments, *the Ordinal of Masses* con-
fesseth; *Haec duo sola Sacramenta sunt, & euangelio*
manifeste tradita, legimus. We reade that the
two only sacraments were delivered vs plain-
ly in the Gospel. *Quia quod Christus dixit*
Christus ipse spake by els of the sacraments
in general, & leaue at vs a vaine question, and
open to much is is needfulge yndes-
tand for you to know. Baptisme that to receiue
regeneration as new birth; whereby we are
borne a new in Christ, & are made the sonnes of
God, & heires of the kingdom of heauen is a
sacrament of the remission of sinnes, and of the
washing whiche we haue in the blood of Christ.

the Sacramentes,

We are all borne the children of wrath, and
haue our parte in the offence of Adam. Saint
Paul saith, By one man sinne entred into
the worlde. *Augustine saith, Non duxit, veniet
super eum, sed manet super eum. Respexit origi-
nem &c.* Christ said not, it shall come vpon
him, but it abideth on him: He had regarde to
our offspring, when he saith, the wrath of God
abideth on him. Vpon which when the Apo-
stle also looked, he said, and we our selues also
were sometimes the children of wrath. That
which in Adam was imputed to his offence, &
not to be of nature, is nowe in vs, which are
come of Adam, become natural. Therefore
saith the prophet, Behold, I was borne in iniqui-
tie, and in sinne hath my mother conceived
me. *Somewhat will haue cause to crye out & mone
with Saule. Psal. I see another law in my mem-
bers, rebelling against the law of my minde, &
leading me in captiue vnto the lawe of sinne
which is in my members.* O wretched man
that I am, who shall deliuer me from the body
of this death? Hereof speaketh the *Sauour*,
That which is borne of the flesh is flesh. *John 3.*
which is borne of the spirit is spirit. And for this
cause saith he, except a man be borne of the
water and the spirit, he can not enter into the
kingdome of God. *And thus are infants baptized, because
they are borne in sinne, and can not become spi-
ritual,*

Rom. 5.
De verbis
Apostol.
Serm. 14.

Psal. 51.

Rom. 7.
or 14.

John. 3.

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rituall, but by this newe birth of the water and
 the spirite. They are the heires of the promise:
 the covenant of Gods fauour is made vnto
 them. **Gen. 17.** God sayde to *Abraham*, I wil establish
 my covenant betweene me and thee, and
 thy seede after thee in their generations, for
 an euerming covenant, to bee God vnto
 thee, and to thy seede after thee. Therefore
 saith the Apostle; If the roote be holy, so are
 the branches. And againe, The vnbefleuing
 husbnde is sanctified by the wife, and the
 vnbefleuing wife is sanctified by the hus-
 bande: else were your children vneclean:
 but now are they holy. When the Disciples
 rebuked those that brought little children to
 Christ, that he might touche them, he saith;
Mar. 10. Suffer the little children to come vnto me,
 and forbid them not; for of such is the King-
 dome of God. And againe, Their Angels
 alwayes behold the face of my Father, which
 is in heauen. The Kingdom of heauen is
 of such, saith Christ; not onely then of those,
 but of other like infants, which shall bee in
 all times.
 As God tooke the frede of *Abraham* to be
 partakers of the covenant which he gaue to
Abraham, so he appointed that every man
 childe of eight dayes olde should be circum-
 cised. And *Abraham* circumcised his younge
Gen. 17. Huse, when he was eight dayes olde, as God
 had

the Sacraments,

had commanded him, say we thinke, that
 the promise of God hath an ende, so that it rea-
 cheth not to our children? Or might the chil-
 dren of the Jewes receive the signe of the co-
 venant, and may not the children of the Chri-
 stians? What so ever was promised to Abra-
 ham, the same is also performed unto vs.
 We receiue the same blessings, and free pri-
 uiledge of Gods fauour. *Saint Paul* to the
Galathians saith, Knowe ye that they which
 are of faith, are the children of Abraham.
 And if ye be Christes, then are ye Abra-
 hams seed, and heires by promise.
 Howe is the signe of the Covenant also
 changed, was Circumcision in steade of Cir-
 cumcision. *Saint Paul* declareth, and cal-
 leth it a new Circumcision, which are bapti-
 zed. *Colossians* (meaning Chast) also yee
 are made new with Circumcision made
 without hands, by putting of the sinfull
 burthen of the flesh, through the circumci-
 sion of Christ, in that you are buried with
 him through Baptisme. Our Sautour giueth
 charge to his Apostles, to baptize all nations in
 the name of the Father, & of the Sonne, & of the
 holy Ghost. The Apostles baptized not only such
 as presented their bodies, but whole householdes.
 The keeper of the prison was baptized with all
 that belonged vnto him. So was *Crispus* the
 chief ruler of the Synagogue, & his householdes,
 and

Gal.

Colos. 1.

Actes. 16.

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and the household of Stephanas. Infantes are a parte of the Church of God: they are the sheepe of Christ, and belong to his flocke. Why shoulde they not beare the marke of Christ? they haue the promise of saluation: Why shoulde they not receiue the seale whereby it is confirmed vnto them? they are of the fellowship of the faithfull: *Augustine saith, Vbi ponis parvulos non baptizatos? profecto in numero credentium.* Where place yd you yong children, which are not yet baptized? Vncely in the number of them that belecue. Why then shoulde not they be partakers of the sacrament together with the faithfull?

And as the children of the faithfull by right ought to be baptized: So such others also as were borne of unbelieving parents, and were strangers from the common wealth of Israel, and were strangers from the covenant of promise, and had no hope: if they acknowledge the error in which they liued, and seek the forgiveness of their former sinnes, may well receiue this sacrament of their regeneration. So whē they which heard Peter were pricked in their heartes, and saide to Peter and the other Apostles, Men and brethren what shall we doe? Peter sayde vnto them, Amend your liues, & be baptized euery one of you in the Name of Iesus Christ, for the remission of sinnes. They were buried with Christ by Baptisme into his death,

De verbis
Apost.
Serm. 14.

Actes. 1.

Actes. 1.

the Sacraments.

death, and made partakers of his blood, and continued in the Apostles doctrine and fellowship.

Christ, saith the Apostle, loved the Church, Eph. 5. and gaue him selfe for it, that he might sanctifie it, and cleanse it by the washing of water through the word. Againe, According to his Tit. 3. mercie he saued vs by the washing of the newe birth, and the renewing of the holy Ghost. For this cause is Baptisme called Saluation, life, regeneration, the forgiveness of sinnes, the power of God to resurrection, the image and pledge of resurrection, and the wrethe of immortallitie. And yet are not these thinges wrought by the water: for then what neede had we of Christ? what good did his passion? what doeth the holy Ghost worke in our heartes? what power or force is left to the worde of God?

Augustine saith, *Quare non ais, mundi estis propter Baptismum quo loti estis: nisi quia etiam in aqua verbum mundat? detrahe verbum, et quid est aqua, nisi aqua?* Why doeth not Christ say, nowe ye are cleane, because of the Baptisme wherewith ye are washed: sauing that because in the water it is the worde that maketh cleane? take away the worde, and what is water more then water? It is the covenant, and promise, and mercie of God which clotheb vs with immortallitie, assurcth our resurrection, by

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on, by which we receiue regeneration, forgiuenesse of sinnes, life, and saluacion. His worde declarerh his loue towardes vs: and that worde is sealed and made good by Baptisme. Our faith which are baptized, and our continuance in the profession which we haue made, establissheth in vs this gract which we receiue. As it is sayde, *Verus Baptismus constat nobis tam &c.* True Baptisme standeth not so much in washing of the bodie, as in the faith of the heart. As the Doctrine of the Apostles haue taught vs, saying, By faith purifying their heartes. And in another place, Baptisme sauech vs, not the putting away of the filth of the flesh, but the examining of a good conscience before God; by the resurrection of Iesus Christ.

Wherefore *Hierome* saith, They that receiue not Baptisme with perfite faith, receiue the water, but the holy Ghost they receiue not.

The water wherein we are baptized, doeth not cleanse the soule: But the blood of Iesus Christ his sonne doeth cleanse vs from all sinne. Not the water, but the blood of Christ reconcilerh vs vnto God; strengthenerh our conscience, & workerh our redemption. We must seeke saluation in Christ alone; and not in any outward thing. Whereof saith *Cyprian*, *Remissio peccatorum, sine per Baptismum, sine per alia sacramenta donetur, proprie spiritus sancti est. Per bonum*

De conse-
crat dist.
4. Verus.

Acts. 15.

1. Pet. 3.

In Ezech.
sap. 16.

1. John. 1.

Cyp. de
baptif.
Christi.

the Sacraments,

borum solennitas &c. The remission of sinnes, whether it be giuen by Baptisme, or by any other Sacraments, doe properly appertaine to the holy Ghost. The solennitie of the wordes, and the inuocation of Gods holy Name, and the outwarde signes appointed to the ministerie of the Priest by the institution of the Apostles, worke the visible outwarde Sacrament. But, touching the substance thereof, it is the holy Ghost that worketh it. *Saint Ambrose* also saith, *Vidisti fontem, vidisti sacerdotem &c.* Thou hast seene the water, thou hast seene the Priest, thou hast seene those things, which thou mightest see with the eyes of thy bodie, and by such sight, as man hath: but those things which worke, and do the deede of saluation, which no eye can see, thou hast not seene. Lib. 1. de Sacra. cap. 3.

Such a change is made in the sacrament of baptisme. Through the power of Gods working, the water is turned into blood. They that be washed in it, receiue the remission of sinnes: their robes are made cleane in the blood of the lambe. The water it selfe is nothing: but by the working of Gods spirit, the death and merits of our Lorde and Sauour Christ, are thereby assured vnto vs.

A figure hereof was giuen at the redbde Sea. The children of Israel passed through in safetie: but Pharao and his whole armie were

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were drowned. Another figure hereof was giuen in the Arke. The whole worlde was drowned, but Noah and his familie were saued aliue: Euen so in the fountaine of Baptisme, our spirituall Pharaos the Deuill, is choked: his armie, that is, our sinnes are drowned, and we saued. The wicked of the worlde are swallowed in concupiscence, and vanities, and wee abide safe in the Arke: God hath chosen vs to be a peculiar people to him selfe, wee walke not after the flesh, but after the Spirit, therefore we are in Christ Iesus, and there is now no condemnation vnto vs.

Nowe, touching the Minister of this Sacrament, whether hee be a good man or an euill man, godlie or godlesse, an heretique or a Catholique, an Idolater or a true worshipper of GOD: the effect is all one, the value or worthinesse of the Sacrament dependeth not of man, but of God. Man pronounceth the worde, but GOD sealeth our heartes with grace: man toucheth or washeth vs with water, but God maketh vs cleane by the crosse of Christ. It is not the minister, but Christ him selfe which is the lambe of GOD that taketh away the sinnes of the worlde.

Again, whether the infant be signed wth the signe of the crosse, or be put into the water once
or thise,

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of thise, whether one or two, or three, or more
be Godfathers, or witnesses of the baptisme, it
maketh nothing to the vertue of the sacrament,
they are no part therof: without these, baptisme
is whole and perfect. Hereof Gregorie saith, *In* Greg. lib. 1.
Epist. 41.
vna fide nihil officit consuetudo Ecclesie diuer-
sa. The faith being one, the diuersitie of cu-
stomes hurteth nothing. Christ left no order
for the vse of these thinges, neither did by his
word, or example require them. The Church of
God hath libertie to dispose herein, as may be
most fitting for decencie and godlines.

Some make doubt of those infantes the chil-
dren of the faithfull, which depart before bap-
tisme, whether they be saued, or not. What, shal
wee say that they are damned? It is a hard mat-
ter, and too curious for man to enter into the
iudgements of God: his mercie is infinite, and
his purpose secret. Wee sheweth mercie vnto
those, vpon whom hee will haue mercie. Who
can appoint him, or set him an order what hee
shall do? It is not good, nor standeth with Chri-
stian reuerence to bee contentious, and busie in
searching out, or reasoning of matters, which
the wisdom of God hath hid from our know-
ledge.

Yet, If any would faine be resolved: he may
thus safely reason. It is true, that children are
borne in sinne, and that by the sinne of one man
death hath entred into the worlde, and that the
S. i. reward

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reward of sinne is death: but who knoweth if God haue forgiven them their sinne? Who is his Counsaillour, who knoweth his meaning? Our children are the children of God: Hee is our God, and the God of our seede, They bee vnder the couenant with vs. The safest way is to speake least, and to leaue them to Gods iudgement and mercie of God.

Howbeit, if any should despise, and of wilfulnes refuse this holy ordinaunce, so that they woulde in no case bee baptized, or suffer their children to bee baptized: that were damnable, Otherwise the grace of God is not tied so to the ministration of the sacrament, that if any be preuented by death, so that hee cannot bee receiued to the felowship thereof, he should therefore be thought to bee damned. For many haue suffered death for Gods cause, for their faith in Christ, who neuer were baptized: yet are they reconed, and are in deede blessed Partirs, So *Valentinianus* a Christian Emperour died without baptisme: Yet doeth *Ambrose* commend him, and nothing doubteth, but that hee is saued. He saith, *Audini vos dolere, quod non acceperit &c.* I haue heard that you are grieved, because hee tooke not the sacramente of baptisme. Tel me, what other thing is there in vs, but our will, and our desue? Again, Hee which was endued with thy spuiute, O God, howe

Orat. de
obitu Va-
lentiniani.

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howe might it bee that hee shoulde be voyde of thy grace? Or, If this moue you, because the misteries were not solemnely ministred: are not the Martirs crowned if they bee onely nouices (that bee not yet Christened?) But if they be washed in their blood, then is he also washed in his godlines and in his desire. *S. Augustine* saith, Hee is not depriued from the partaking and benefite of the sacrament, so long as he findeth in him selfe that thing, that the sacrament signifieth,

In serm. ad
infantes.

Constantinus the great, was the first Christian Emperour: yet was not baptized untill the time of his death. *Qui, cum Nicomediae ageret,* (saith *Theodoretus*) *lagnore grauatus, nec ignorans vite huius incertum, gratiam baptismatis est adeptus.* Who, when hee was at *Nicomedia*, being grieuouly sicke, and knowing the vncertainie of this life, was baptized. The therfore vpon the crosse, was not baptized: Yet Christ saide vnto him, this day thou shalt be with mee in paradise. The Prophet *Jeremie*, and *Iohn Bapt.* were sanctified in their mothers wombes. By these fewe it may appeare, that the sacramēt maketh not a Christian, but is a seale & assurance vnto al þ receive it of the grace of God, vlesse they make the selues unworthy thereof: And, þ no man may despise this holy ordinance, & keep backe his infants frō baptism, for in so doing he procureth his own dānation. In time

Histori.
part. lib.
3. cap. 12.

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of ignorance many could see this, and acknowledge it, that the outward baptisme by water was not necessarie vnto saluation, so that the children or others that died without it, were for lacke thereof damned. The Church hath alwayes receiued three sortes of Baptisme: the Baptisme of the Spirit, or of blood, or of water. If any were preuented by death, or hindered by crueltie or persecution, so that they could not receiue the sacrament of Baptisme at the hands of the Minister, yet hauing the sanctification of the holy Ghost, or making their faith knownen by their suffering, they were bozne a newe, and baptized. God hath his purpose in vs and our children. Before we be bozne, when we had done neither good, nor euil, he hath mercie and compassion on vs. Iudgement appertaineth vnto God: He knoweth who are his. No mā knoweth the things of God, but the Spirit of God onely. And thus much of the Sacrament of Baptisme, which is the badge and cognisance of euerie Christian. If any bee not baptized, but lacketh the marke of Gods folde, we cannot discern him to be one of the flocke. If any take not the seale of regeneration, we can not say, he is bozne the childe of God. This is the ordinarie way, let vs vse it, let vs not despise, nor forslow to receiue the Sacraments: they are the meanes by which God maketh sure his good will towards vs.

It shall

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It shall not bee amisse, to speake a worde or two, of the naming of your children. Some are herein ouerseene, they refuse to call their children by the names of holy men and women, because they thinke it to sauer some what to much of religion, and therefore either they name them at aduenture, hauing no regarde at all, howe they be named: or els they giue them the names of Weathen men, & cal the *Julius, Caesar, Hercules, Lucretia, Scipio*, or such like. These, although they were notable in wisdom, learning, chastitie, boldnesse, and in conquestes: Yet were they Weathen men, and knewe not God. The name is nothing, it commendeth vs not to God. Yet may a Christian father bee ashamed to call his childe by the name of such, who were enemies to the crosse of Christ.

Chrysostome a Godly father, saith, *Non solum hic parentum monstratur pietas, sed & magna erga pueros diligentia, &c.* Hom. 21. in genclim. In this thing, that is, in the naming of their children, both the godlines of y^e parentes, & also their great care for their children is declared. And, howe haue they soorthwith, & from the beginning taught the children which were borne vnto them, giuing them warning, by the names wherewith they cal the, that they should practise vertue? They did not giue names at aduenture and without reason, as is vsed nowe a dayes. For now men say, let the childe be called, after

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the name of his grandfather, or great grandfather; but our old fathers did not so. They tooke al heede to cal their children by such names, which should not only prouoke them to vertue which caried the names, but should teach al others much wisdom, whosoever should remaine many yeeres after them. Againe, hee saith, See how great vnderstanding they of old time had, that euen the women named not their children rashely or by chance, but called them by names that foreshewed such things as might happē after. And of *Lia* *Isaacs* wite, he maketh special cōmendation. *Vidisti quomodo non simpliciter, neq; temere nomina natis indiderit. Vocauit enim Simeon, quoniam audiuit (inquit) Dominus.* See howe shee nameth not her children simply, nor at aduenture. She called him Simeon, because (saith she) the Lord hath heard. Therfore he saith, *Igitur nos ne vulgaria nomina pueris indamus, neq; auorum, &c.* Let not vs therefore giue names vnto our childrē that are common names, or because they were the names of our grandfathers, or great grandfathers, or of such who haue bin famous for their parentage: but rather let vs cal thē by y names of such as haue excelled in vertue, & haue bin most faithfull towards God. Let them carie the names of the Apostles, of the Prophets, of the Martyrs, of such who haue bin constant in the faith, & haue suffered death for Christs sake. That
so they

Hom. 51.
in Gen.

Hom. 56.
in Gen.

Hom. 21.
in Gen.

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so they may be taught by their name, to remembre whose name they beare, & y they neither speake, nor do any thing unworthy of their name.

As, if any bee called *John*, that hee praye for grace, and desire to be filled with grace: that he giue witnesse of *Christ*, that he is the Lambe of God which taketh away the sinnes of the worlde: that hee rebuke vice boldly, as *John* did in *Herode*, though hee were a mightie Prince. Or, if hee bee called *Paul*, that hee so become a follower of *Paul*, as *Paul* was of *Christ*: and saye with *Paul*, That I might liue Gal. 2. 20. vnto God, I am crucified with *Christ*. Thus I liue, yet, not I nowe, but *Christ* liueth in mee: And heare *Christ* speakig vnto him as did *Paul*, and sal down & say, Lord, what wilt thou that I Act. 9. do? So let him that is called *Thomas*, touche the bosome of *Christ*, and handle his woundes, and make a good confession as *Thomas* did, and say, My Lord, and my God. Let *Mattheu* forsake his custome, euen the deceitful gaines of y worlde, and followe *Christ*. Let *Daniel* remembre *Daniel*, and though he should be throwen in to the denne of lions, or be burnt in the fire, or suffer any cruel tormentes, yet let him not therefore forsake God, but put his whole trust in him. Thus should our names teach vs, that whether we wyte them, or utter them, or heare them spoken, they may put vs in minde of *Christian* dutie and Godlines.

S. liii.

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The other Sacrament of Christes Church, is the sacrament of the Lordes Supper, which some haue called the Sacrament of the altar: some the sacrament of the holy table: some the sacrament of bread and wine: but wee most properly may call it the sacrament of the bodie and blood of Christ. And that we wander not at large, but may stande in certaine ground, I wil expounde those wordes of our Sauour, This is my bodie: and, this is my blood of the newe testament, that is shed for many, for the remission of sinnes.

Mat. 26.

This matter these two or three hundred yeres late past, hath bene encombrd with many questions and much controuersie. Some saie, the wordes are plaine. Christ him selfe spake them: he is almightie, and can doe what soeuer he will: hee hath not spoken otherwise then hee meant: If wee expounde them by signes and figures, wee take away the force of the holy mysterie, and make nothing of it: the wordes must bee taken euen as they lye, they must not haue any other construction. Therefore at this day, many wise men, which peeled from other poyntes of superstition, and in many other thinges receiue the truthe, stande here, and sticke at this, and can not peeled.

I will declare the whole matter simply, and plainly, and submit my selfe to the vnderstanding

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standing and capacitie of all men. That which I will utter herein, shall not be of my selfe, but of the fathers of the Church: not of those which have bene of later yeeres, but of the most auncient: not of the Heretiques, but of the most Catholique, which euer have bene the enemies and confounders of Heretiques. I will shewe the vse, and order, and faith of the primitive Church which was in the times of the Apostles, and of *Tertullian*, *Ciprian*, *Basil*, *Nazianzene*, *Hierome*, *Augustine*, *Chrysostome*, and others Catholique, and Godly learned fathers. Let no man regarde mee, or my speache: I am onely a finger: these are cleare and bright starres. I doe but shewe them unto you, and point them, that you may beholde them. God giue vs grace that we may see them truly, and by them bee able to guide, and to directe our waye. Let vs laye aside all contention, and quietly heare that shall bee spoken. Whatsoever shall bee sayde, if it bee true, if it bee auncient, if it bee Catholique, if it bee so cleare as the sunne beames, let vs humble our heartes, and beleue it. There is no truth, but of God. Whosoever resisteth the truth, resisteth God.

First, I will shewe you, that wee doe truly and in deede eate the bodie of Christ, and drinke his blood. And this shall be the foundation, and kepe of enterance into all the rest.

Secondly,

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Secondly, I will open these wordes. This is my body: and there, howe, by what sort, in what sense and meaning, the bread is the body of Christ. Thirdly, that the bread abideth still in former nature and substance as before: euen as the nature and substance of water remaineth in Baptisme. Fourthly, How the body of Christ is eaten: whether by faith, or with the mouth of our bodie: and how the body of Christ is present in the Sacrament.

Fifthly, What difference is betweene the body of Christ, and the Sacrament of the body of Christ. Sixthly, how we ought to prepare our mindes, and with what faith, and deuotion we must come to the receiuing thereof.

Wee saye, and beleue, that wee receiue the body and blood of Christ truely, and not a figure or signe: but euen that body which suffered death on the crosse, and that blood which was shed for the forgiveness of sinnes. So saith Christ, My flesh is meate in deede, and my blood is drinke in deede. And againe, Except yee eate the flesh of the sonne of man, and drinke his blood, yee haue no life in you. And againe, He that eateth mee, euen he shall liue by me. We saye, there is no other substantiall foode of our soules: and that hee is diuided among all the faithfull: and that hee is voyde of saluation, and the grace of Christ, whosoever is not partaker of his body and blood, This we saie

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saie, and may not flee from it hereafter.

Yet, least happely any should be deceived, we
saye this meat is spiritual, and therefore it must
be eaten by faith, and not with the mouth of our
bodie. *Augustine* saith, *Vt quid paras dentes & Tract. 27.*
ventrem? crede, & manducaſti. Why prepareſt in Ioh.
thou thy teeth, and thy bellie? beleeue, and
thou haſt eaten. And againe, *Nolite fauces pa- Sermon. 23.*
rare, ſed cor. Prepare not your iawes, but your in Lucam.
hearte. As material bread nourisheth our bo-
die; ſo doth the bodie of Chriſt nourish our
ſoule, and is therefore called bread. *Deus panis Confeſſ.*
intus eſt anima mea, ſaith *Augustine*, God is the lb. 1.
inward bread of my ſoule. For wee receiue
him, and eate him, and liue by him. But hereof
hereafter moze at large.

Nowe, let vs conſider the wordes of Chriſt,
This is my body: and, this is my blood. Theſe
wordes you ſaye, are playne, open, eaſie, and
maniſeſt. So are they: yet, albeie they are
plaine, they muſt haue a right conſtruction.
The plainneſt wordes that bee, oncles they bee
duely expounded, may breed error. *S. Iohn Iohn. 1.*
ſaith, The word was made fleſh. Theſe words
are plaine: yet of theſe plaine wordes *Apollina-
rius* did breed an heresie. Chriſt ſaith, My Father *Iohn 14.*
is greater then I. His wordes are plaine:
yet did the *Arrians* gather thereof an he-
reſie, that Chriſt is not equall with his
Father. Chriſt ſaith of *Iohn the Baptiſt*, This is *Mat. 17.*
Elias,

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- Mat. 11.** *Elias*, which was to come. *Hee* saith not, *hee* both signifie *Elias*, but, *he* is *Elias*. The wordes are plaine: yet were there some, that stood in the maintenance of their errour thereby, and sayde, that the soule of *Elias*, did abide in *John Baptist*.
- Mat. 8.** *Christ* saith, If thine eye cause thee to offend, plucke it out, and cast it from thee. And, If thy hand or foote cause thee to offende, cut them off, and cast them from thee. The wordes are plaine: yet *hee* meaneth not, y^e you should picke out your eyes out of your head, nor chop off your handes or fette from your body. *John* saith of *Christ*, He wil baptize you with y^e holy ghost, & with fire. These wordes are plaine, yet hereof some raised this errour, y^e childeyn at y^e time of their baptisme, should be marked in the forehead with a hot burning iron. *S. Paul* saith, *Hee* hath made him to bee sinne for vs, which knewe no sinne. The wordes are plaine: Yet *Christ* neuer sinned. *Hee* is the Lambe of God, in whom there is no spot. *Hee* is hereby sayd to be the sacrifice for sinne. *Christ* saith, They two shalbe one flesh. And, They are no more two, but one flesh. These wordes are plaine: Yet if you trie the wordes by common sence, it is not so, they are not one, but too of severall flesh.
- Mat. 5.** *Christ* saith, You are the salt of the earth: You are the light of the worlde. The wordes are plaine: yet in deepe, the Apostles were neither materiall light, nor materiall salt, *Christ* sayde
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of *Indas*, One of you is a deuill. The words are *Iohn.6.*
 plaine: *Pet Indas* in nature and substance was
 not a deuill.

S. Paul saith of *Melchisedech*, He was with- *Heb.7.*
 out father, and without mother, without kin-
 red, and hath neither beginning of his dayes,
 neither end of his life. These words are plaine:
Pet in deede he had father and mother, and was
 a man, and was borne, and died as other men.
 So he saith, The rocke was Christ, So *Moses* *1 Cor.10.*
 saith, The life of all flesh, is his blood. And so is *Leuit.17.*
 Christ called, a Lambe, a lion, a wyrm, a way,
 a bydegrome, a head, a doore, a vine, the light,
 bread, water, a garment.

These speeches, and infinite others the like, are
 plaine, open, and euident: yet are they not true,
 as *h* words sound them, & literally. For Christ
 is not a Lambe in substance & nature, but a spiri-
 tual Lambe. So is he a spiritual garment, spiri-
 tual light, spiritual water, and spirituall bread.

Christ sayd to *Nicodemus*, Except a man be
 borne againe, hee cannot see the kingdom of *Iohn.3.*
 God. These words are plaine: yet *Nicodemus*
 mistooke them, and was deceiued, & said, Howe
 can a man be borne that is olde? can hee enter *Iohn.6.*
 into his mothers wombe againe, & be borne?
 Christ meant *h* spiritual birth of the soule, & the
 spirit, not *h* natural & corporall birth of *h* body.

And to come neerer to the matter in hande,
 wh^t Christ said, I am the bread which is come
 downe

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downe from heauen : and, except ye eate the flesh of the Sonne of man, and drinke his blood, ye haue no life in you : and, my flesh is meate in deede : and, my blood is drinke in deede. He that eateth of this bread, shal liue for euer. The *Capernaïtes* thought these wordes plaine enough: therfore they said, How can this man giue vs his flesh to eate? This is an harde saying, who can heare it? And they departed away from him. Then said Iesus, The wordes that I speake vnto you are spirit and life. Upon

In psal. 98. occasiō hereof, *S. Augustine* writeth thus, *Spiritualiter intelligite quod loquutus sum vobis. Non hoc corpus, &c.* Vnderstande ye spiritually, that I haue spoken vnto you. Ye shall not eate this body that ye see, neither shall yee drinke that blood, that they shal shedde that shall crucifie me, I haue recommended vnto you a certaine Sacrament: being spiritually vnderstoode, it wil giue you life. Euen so *Chrysostome*, What is it, that hee saith, the flesh profiteth nothing? He speaketh it not of flesh in deede, God forbid: but of such which take the things carnally that are spoken. And what is it to vnderstand carnally? Euen to take things simply as they be spoken, and to seeke no further meaning. For the things which are seene, are not so to be iudged of: but all mysteries should be considered with inward eies, that is, spiritually.

Ibidem.

Againe, vpon these wordes, If any man eate
of this

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of this bread, he shal liue for euer: he saith, *Panem uerū sine doctrinam hoc in loco, & salutem, & fidem in se, sine corpus suum dicit: utrumq; enim animam fortioerem reddit.* Hee calleth bread in this place, either doctrine and saluation and faith in him, or els his bodie: For either of these maketh the soule stronger. *S. Paul* 1. Cor. 11. *saith, He that eateth or drinketh vnworthely, eateth and drinketh his own damnation. Dā-*
nation is a spiritual thing, which is not receiued in by the mouth, or broken with the teeth. So Luke 22. *Christ saith, This cup is the newe Testament in my blood, which is shed for you. Yet nowe is not his blood shed any more: for he is risen, & dieth not.*

And these wordes which are so plaine, if they be examined, wil not be so plaine to preelde the sense, vnto which they are forced. It is written, He tooke bread, and when he had giuen thāks *ibid.* he brake it, & gaue to them, saying, this is my body. This bread is my body. The bread was stil bread, & neither flesh, nor his body. And, this cup is the new testament. In due, and right, and open meaning, the cup can not be the new testament. Here we see, how the wordes are not al so plaine, but must haue a reasonable construction. It is a rule in the lawe, *In fraudem legis facit, qui uerbis legis saluis sententiam eius circumuenit.* He doth wrong to the lawe, that following *Dell & Senatus. & lon. con. contra.* only the bare words, defraudeth the meaning of the Lawe, *Origen*

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Hom. 7 in
Leuit.

Origen saith, *Est et in nouo testamento litera, quæ occidit eum &c.* There is also in the newe testamēt a letter which killeth him, that doth not spirituallly vnderstand those things which are spoken. For if he followe this after the letter, where it is sayd, except ye eat my flesh, & drinke my blood: This letter killeth. Marke, if ye take the word of Christ barelly, and nakedly, and as the letter soundeth, it killeth. S. Augu-

Aug. in
Psal. 8.

stine saith, *In allegoria omni hac regula tenenda est, ut pro sententia presentis loci consideretur, quod per similitudinem dicitur.* This rule is to be kept in euery allegoric, that what is spoken by similitude, be weighed by the meaning of the present place.

Iero. in
1. Gal.

Hierome saith, *Non in verbis Scripturarum est euangelium, sed in sensu.* The Gospel is not in the wordes of Scriptures, but in the meaning. And, *Non in superficie, sed in medulla, non in sermonum folijs, sed in radice rationis.* It is not in the outward shew, but in the inner marowe: not in the leasfes of words, but

Ioh. 2.

in the roote of reason. When Christ sayd, Destroy this Temple, and in three dayes I will raise it vp againe, The Iewes following the bare letter, did beare false witnessse against him, saying, Wee heard him say, I will destroy this temple made with handes, and within three dayes I will bulde another made without handes.

Marke 14.

Wee may not take the letter in all places
or

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of the scripture as it lieth. The scriptures stand not in the reading, but in the understanding. By taking the bare letter, the Jewes found matter to put Christ to death. *Origen* saith, There is a letter in the newe Testament, which killeth. *Hierome* saith, The Gospell is not in the words of the Scripture, nor in the outward shew, nor in the leaves: but in y meaning, in the marow, and in the roote, which are hid, & not open & manifest. So y they may not be taken by y bare sound, but must haue some other construction.

But what shall be the construction of these wordes, This is my body? whose interpretation or iudgement of them shal stand? The learned men which haue bene of late yeres, & which yet liue, are suspected. Let vs heare the elder ancient fathers, whom, there is no cause, that any should suspect: they were not Sacramentaries, nor Zuinglians, nor Lutheranes: they were not deuised into any of these sectes.

Tertullian an ancient father, who liued more then 1300. yeres since, expoundeth them thus.

Lib. 4. con. Marcion.

Acceptum panem, & distributum discipulis, corpus suum illud fecit, dicens, hoc est corpus meum: id est, figura corporis mei. Figura autem non esset, nisi veritatis esset corpus. Caterum vacua res, quae est phantasma, figuram capere non potest. Christ taking the bread, & distributing it to his disciples, made it his bodie, saying, This is my body: that is to say, this is a figure of my bodie.

C. i.

But

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But a figure it coulde not be, vnlesse there were a bodie of a tructh, and in deede. For a void thing, as is a fantasie, cā receiue no figure. *Chrysostome* saith, *Si mortuus Christus non est, cuius Symbolum ac signum hoc sacramentum est?* If Christ dyed not, whose signe and whose token is this Sacrament? *Againe*, The very bodie of Christ it selfe is not in the holy vessels, but the mysterie or Sacrament thereof is there contained.

Hom. 83.
in Matth.

Hom. 11.
in Matth.

Aug. cont.
Adim. cap.
12.

August. in
in Psal 3.

In Matth.
cap. 26.

De iis qui
iniciantur
cap. 9.

Amib. 1.
Cor. 11.

Gelascon.
Eutych.

Augustine against the heretique *Adimantus*, writeth, *Non dubitauit Dominus dicere, hoc est corpus meum, cum signum daret corporis sui.* Our Lorde doubted not to say, this is my bodie, when he gaue a token of his bodie. And in another place, Christ tooke *Iudas* vnto his table, whereat he gaue vnto his disciples the figure of his bodie, *Saint Hierome* saith, Christ represented the veritie of his bodie.

Saint Ambrose saith, Before consecration, it is called another kinde: after consecration, the bodie of Christ is signified, And againe, In eating and drinking (that is, in receiuing the holy Communion) we signifie the bodie and blood of Christ, that was offred for vs. So also *Gelasius* saith, *Imago & similitudo corporis & sanguinis, in actione mysteriorum celebratur.* The image and similitude of his bodie and blood is shewed in the action of the mysteries. It would be ouer long to lay forth vnto you what other

the Sacraments,

other reuerende olde fathers haue witten to like effect, and haue expounded those wordes of Christ by such termes as you haue heard, of signe, figure, token, image, and likenesse. I trust no man be offended: these speeches are not mine owne, but the speeches of most ancient Fathers, and haue bene spoken or witten, and continued in the Church, these 1200, 1300, and well neere 1400 peeres, and neuer condemned in them as false, though many of late times haue sought otherwise to vnderstande the wordes of Christ. The glose vpon the *Canons* ioyneth herein with the fathers: *Dicitur corpus Christi, sed improprie: ut sit sensus, vocatur corpus Christi, &c.* It is called the bodie of Christ, but vnproperly: the meaning thereof may be this, it is called Christes bodie, that is to say, it signifieth Christes bodie.

De conse.
dist. 1.

Therefore doeth *Saint Augustine* giue vs good & wholesome aduertisements, thus he writeth to *Bonifacius*: Vnlesse sacraments had a certaine likenesse of the thinges, of which they be Sacraments, then in deede they were no sacraments. And of this likenes oftentimes, they beare the names of the things the selues, that are represented by the sacraments. And again, In sacraments we must consider, not what they be, (in substance & nature) but what they signifie. Again he saith, It is a dangerous matter, & a seruitude of the soule, to take the signe in

Aug. ad
Bonif. ep.
23.

Lib. 3. con.
Maxim.
Lib. 3. cap.
5. de doct.
Christ.

T.ii.

stead

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Lib.3. cap.
 16. de doc.
 Christ.

 stead of the thing that is signified. And againe,
 If it be a speech that commandeth, either by
 forbidding an horrible wickednes, or requi-
 ring that which is profitable, it is not figura-
 tive: but if it seeme to require horrible wicked-
 nes, & to forbid that is good & profitable, it is
 spokē figuratiuely. Except ye eat (saith Christ)
 the flesh of the Sonne of man, and drinke his
 blood, ye haue no life in you. He seemeth to re-
 quire the doing of that which is horrible, or
 most wicked: it is a figure therefore, comman-
 ding vs to communicate with the passion of
 Christ, & comfortably, & profitably to lay vp
 in our remēbrāce, that his flesh was crucified,
 & wounded for vs. In another place he saith, It
 is a more horrible thing to eat mans flesh, then
 to kill it: & to drinke mans blood, then it is to
 shed it. Againē he saith, We must beware, that
 we take not a figuratiue speech according to
 the letter: for thereto it pertaineth, that the A-
 postle saith, the letter killeth. Besides that
 which hath bene shewed you out of the godly
 learned olde fathers, howe they haue expoun-
 ded these wordes: who so euer will aduised-
 ly consider these principall sentences, or ra-
 ther rules of *Saint Augustine*, shall be holpen
 much, and directed to the due and Catholique
 construction and meaning of them.

Lib.2. cap.
 9. cont. ad-
 uersar. le-
 gis & pro-
 phet.
 Lib.3. cap.
 5. de doct.
 Christ.

The next matter, and the thirde of the sixe,
 is, whether the bread and wine abide still in
 formes

the Sacraments.

former nature and substance as befoze, euen as the nature and substance of water remaineth in the Sacrament of Baptisme. There are some that say by vertue of these wordes, *Hoc est corpus meum*, the bread is changed into the bodie of Christ, that the substance of bread is gone, and nothing remaining, but onely accidentes: that is, a shewe, and appearance, and likenesse of bread. They say, it seemeth to be the same it was, but it is changed: it seemeth to be bread, but it is not bread: and the wine, by the taste and colour seemeth to be wine, but it is not wine. They say we may not beleue our eye sight, nor stande to the iudgement of our senses. They say, Christ is Almighty, he spake the worde, and all thinges were made: he hath said, *Hoc est corpus meum*, therefore it is now no more bread, but his bodie: and that this is the faith of the Church, in which we were bozne and christened.

In deede, this hath lately bene receiued, as a matter of faith. But if we examine it well, wee shall finde it to bee an errour, and no pointe of faith. I say, it hath bene receiued of late: for our olde fathers neuer beleueed it, as I will declare and proue, and let you see, that it hath not bene the Catholique faith, nor the faith of the Primitive Church, nor of the Apostles of Christ, and therefore no faith at all. The opening of this matter will be somewhat

T.iii,

darke,

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darke, and wherewith you haue not bene acquainted: but giue me your attendāce, lend me your senses, and I trust by the grace of God I shall make it plaine.

They say, the bread is changed, and done away utterly: and, that it is no bread, though it seeme to be bread: that in this case, we may not trust our eyes, but leane to faith. Marke, I say they tell vs, that the bread remaineth not: and for tryal hereof, they require vs not to leane to any other thing then faith. We will then close and shut vp our senses, and hearken what *Christ*, what *Saint Paul*, what the holy fathers of the Church, who are best able to instruct our faith, haue spoken.

I. Cor. II. *Saint Paul* to the *Corinthians*, in one piece of a Chapter, calleth it bread, foure times. Reade the place, ye shall finde it so, in the eleuenth of the first Epistle. The Lorde Iesus in the night that he was betrayed, tooke bread. And, as often as ye shall eate this bread, and drinke this cuppe, ye shewe the Lordes death till he come. Againe, Who so euer shall eate this bread, and drinke the cuppe of the Lorde vnworthily, shall be guiltie of the bodie and blood of the Lorde. And againe, Let a man therefore examine him selfe, and so let him eate of this bread, and drinke of this cuppe. They say it is not bread, but *Paul* saith, and so many times saith, it is bread. And of the wine, *Christ* saide

the Sacraments,

Said after he had giuen thanks, and it was consecrate, and after his Supper, I wil not drinke of this fruite of the vine henceforth, vntill that day, when I shall drinke it newe with you in my fathers kingdome. The fruite of the vine is wine: therefore the selfe same fruite of the vine: the same wine in substance did abide still after consecration, as before.

Math. 26.

Saint Augustine calleth this holy mysterie, *Sacramentum panis, & vini*. The Sacrament of bread and wine. *Iustinus Martyr* saith, *Diaconi distribuunt unicuique, presentiam de pane in quo gratta acta sunt: & de vino & aqua ad eos qui non sunt presentes deferunt*. The Deacons de-

De fide ad
Pet. cap. 19

uide vnto euery one of them that are present, parte of that bread ouer which thanks were giuen: and they cary of the wine and water, to such as are not present. Againe he saith, *Alimento humido & sicco admonemur, quia propter nos Deus dei filius perpeffus sit*. By drie & moist foode (whereby he meaneth the sacrament) we are taught what things God the Sone of God hath suffered for vs. What meant he by dry food, but bread? or by moist food, but wine? It can not be auoided, but he thought that bread & wine remaine after the consecration. He liued 1400.

In Colloq.
cum Try-
phone.

peres since. And before him *Ignatius*, *Vnus panis omnibus fractus*. It is one bread which is broken

Ignat. ad
Philadel.

for all. So *Irenaeus* who also liued 1400 peres since, saith, *Eum calicem, qui est creatura &c.*

Ad ier. he.
lib. 5.

C. liii,

He

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He made that cup, which is a creature, his bodie, by which he encreaseth our bodyes. Therefore when the cup of mixture, and the bread which is broken, receiue the word, it is made the Sacrament of the body & blood of Christ, by which the substance of our flesh is encreased and nourished. We saith, after consecration it is a creature, and such a creature as nourisheth the substance of our flesh.

In 15. Mat. *Origen, who liued well nigh 1400 yeeres since, saith, Ille cibus qui sanctificatur per verbum dei perq; obsecrationem, iuxta id quod habet materiale, in ventrem abit, & in secessum eicitur.* The meate, which is sanctified by the word of God and by prayer, as touching the materiall substance thereof goeth into the bellie, and is cast out into the priue. Certainly, vnles bread, in the substance and nature of bread did remaine in the sacrament, these wordes were too horrible to be spoken. *Dionisius saith, Pontifex operium panem aperit, & in frustra concidit.* The Bishop vncouereth the bread that was couered, and cutteth it in pieces. We noteth, that the loafe of the communion was of some bignesse, and that the minister after consecration deuided it, and gaue to euery man a portion.

De vñti-
one Chriſ-
matis,
S. Ciprian writeth, Dedit Dominus noster in mensa, in qua vltimum cum apostolis participauit conuinium &c. Our Lord at the table, whereat he receiued his last Supper with his disciples, with

the Sacraments.

with his own hands gaue, (not his very body & very blood really, but) bread, & wine: but vpon the crosse, he gaue his owne body, by the hāds of the souldiers to be wounded. He maketh a difference betweene that which Christ gaue vpon the crosse, & that which he gaue at the table. At the table he gaue bꝛeade and wine, vpon the crosse he gaue his body and blood. Againe, he calleth the bꝛeade after consecration, *Panem ex multorum granorum adunatione cōgestum.* Bread made (not of soymes and accidents, but) of the substance, and moulding of many cornes.

Id. in orat. Dominica.

Ambrose sayeth, *Quanto magis operatoris est sermo Dei, ut sint quæ erant, & in aliud commutentur?* Howe much more effectuall is the word of God, that the bread and wine may be (in substance and nature) the same that they were before, and yet be changed into another thing? They are chaunged into a Sacrament, which they were not before, and remayne bread and wine, which they were before. Chrysostome sayeth, *In similitudinem corporis & sanguinis Christi, panē & vinum secundum ordinem Melchisedec nobis ostendit in sacramento.* He shewed vs in a Sacrament bread and wine, after the order of Melchisedec, to be the likenes of the body and blood of Christ. What should I stande to trouble you with the rest? As these say, so say the other: that the thinges which are seene in the sacrament, are bꝛeade and wine,

Lib. 4. ca. 4. de Sacra.

In Psal. 22.

But,

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But, say they, it is called breade, because it was bread, or because it hath a likenesse of bread. A ppetie shift, but it wil not helpe. For *S. August. ad infant. sine sapeth, Quod videtis, panis est, & calix: quod vobis etiam oculi renuntiant.* The thing that you see, is the bread, and the cup: which thing your eyes do testifie, *Gelasius sapeth, Non desinit esse substantia panis, vel natura vini, Et certe imago vel similitudo corporis & sanguinis Christi in actione mysteriorum celebratur.* There leaueth not to be the substance of bread, or the nature of wine, And in deede, the image or representation, and likenes of the body & blood of Christ is published in the ministracion of the mysteries, *He sapeth, it leaueth not, it remaineth, it is stil, (not the soyme or appearance, but) the substance and nature.*

Ad Cxlar. dialog. 1 *Chrysostome sapeth, Natura panis in sacramento remanet.* The nature of bread remaineth in the sacrament. And *Theodoretus, Signa mystica post sanctificationem non recedunt a natura sua: manens enim in priori substantia, & figura, & forma.* The mystical tokens, or sacraments after y^e cōsecration depart not from their owne nature: For they remaine stil in their former substance, & forme, & figure. Not onely in fourme & figure, not onely in shewe, but it remaineth breade and wine in nature and substance. Likewise *Cirillus, Christus fragmenta panis dedit discipulis.* Christ gaue fragmets, or peeces of bread to his disciples,

August. ad
infantes.

Contra
Eutych.

Ad Cxlar.
dialog. 1

In Ioh. lib.
4. cap. 14.

the Sacraments.

ples. It was very bread, deuised into sundry peeces. And *Rabanus* saith, *Sacramentum ore percipitur, & in alimentum corporis redigitur.* The sacrament is receyued with the mouth, and is turned into the nourishment of the body. Lib. 1. cap. 31.

Bertramus saith, *Secundum creaturatum substantiam, quod fuerunt ante consecrationem, hoc & postea consistunt.* Touching the substance of the creatures (of bread & wine) they abide the same after, as they were before the consecration. Euen so saith *Clemens*, *Vinum esse illud quod benedictum est ostendit, rursus dicens, non bibam amplius ex hoc germine vitis.* Christ shewed that that was wine which was blessed, by saying againe, I will no more drinke of the fruite of the vine. I wil bring forth no more witnesses in this matter, you haue ynough, and so many as may satisfie any reasonable man. You see the consent of the old doctors. I know not how any thing may be more plainly set downe, and declared. De corp. & sang. Dom. In pxdag. lib. 2. cap. 2.

Why, then say you, howe came transubstantiation into the Church? Howe it came in I can not shew you. The husbandman, that findeth his field overgrown with cockel, and il weeds, knoweth not howe they come. They grow of the selues, he soweth the nor. But whē, or since what time it hath bene receiued and allowed of, I wil tel you. It was first determined & enacted in the Council

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Council of *Laterane* vnder Pope *Innocentius* the third, in the time of king *Iohn*, king of England, & in the yeere of our Lorde a thousand two hundredeth & fiftene, that is, 350. yeres agoe, & not before. Then was it first so named, and made a matter of faith, and neuer before. This I speake not of my selfe: they that maintaine that errour confesse it, the most learned, and wisest, & sagest of them say it. And yet then was it no Catholike faith, for it was onely receyued in the Church of *Rome*, the other Churches ouer al the worlde receiued it not, as appeareth by a Council holden at *Florence*. Therefore, if transubstantiation be a matter of faith, it is a newe late found faith, and no old and Catholique faith. In the time of our great graundfathers it was not so taken. Afterwarde Pope *Honorius* 3. commaunded, that it should be kept vnder a canopie, and that the people should worship the sacrament. And after him *Vrbani* 4. made a newe holy day in honour of it, which he called *corpus Christi* day. And all these thinges haue bene done within these fewe yeres. For before, in the times of *Augustine*, *Ierome*, *Chrysostome*, and the old fathers, they were neuer heard of.

An. 1226.

An. 1265.

But, to returne to that we haue in hand: whether the breade and wine in the Sacrament remaine in their proper nature. Yes verily: for so is it touched by our Sauour, by *Saint Paul*, by *Ignatius*, *Iustinus*, *Irenaeus*, *Origen*, *Dionysius*,

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sius, Cyprian, Ambrose, Chrysostome, Augustine, Gelasius, Theodoretus, Cirillus, Bertramus, and Rabanus. By so many good and lawfull witnessnes it appeareth, that the breade and wine remayne in the same nature and substance, as before.

I seeke not to astonish you, by bringing in such a heape of authours: nor yet to seeke mine owne glory thereby, God is my witness, and his Christ. If I would seeke mine owne commoditie, I shoulde holde my peace, and not unfold these errors, wherewith the Church of God hath bene disquieted these late yeres. As for glorie, I haue none in these things: shame come vpon them, that seeke the glory and commendation of men: our glory is to discharge our conscience, and to speake the trueth, that wee may be blamelesse in the day of our Lord.

And yet in speaking thus of the sacrament of the Lordes supper, and denying the strange and new learning of transubstantiation, and making it knowen, that the bread and wine continue still, that they were before, we do not conceiue basely or vnreuerently of the Sacrament: we doe not make it a bare or naked token. Let no man be deceiued. We do both thinke, & speake soberly, and with reuerence of the holy mysteries. As we can not cal them more then they are: so may we not esteeme them lesse then they are, by the ordinance and institution of Christ,

¶ We

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We say, they are changed, that they haue a dignitie and preeminence which they had not before, that they are not now common breade, or common wine, but the sacrament of the body and blood of Christ: a holy mysterie: a couenant betweene Christ and vs: a testimonie vnto our conscience, that Christ is the Lambe of God: a perfite seale, & sufficient warrant of Gods promises, whereby God bindeth himselfe to vs, and we stand likewise bounden vnto God, so as God is our God, and we are his people.

In Baptisme, the nature and substance of water doth remaine stil: and yet is not it bare water. It is changed, & made the sacrament of our regeneration. It is water consecrated, & made holy by the blood of Christ. They which are washed therein, are not washed with water, but in the blood of the vnspotted Lambe. One thing is seene, and an other vnderstande. We see the water, but we vnderstande the blood of Christ. Euen so wee see the bread and wine, but with the eyes of our vnderstanding we looke beyond these creatures, wee reache our spiritual senses into heauen, and beholde the raunsome and price of our saluation. We doe beholde in the Sacrament, not what it is, but what it doeth signifie. When wee receyue it with due reuerence and faith, we say as sayde *Gregorius Nyssenus*, *Ego aliam escam agnosco, que &c.* I know another kinde of meate, bearing the likenes and

De creat.
hom. ca. 10

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the Sacraments.

and resemblance of our bodily meat, the pleasure and sweetenes whereof passeth only into the soule. It goeth not into the mouth or belly, but onely into the soule, and it feedeth the minde inwardly, as the other outwardly feedeth the body.

We say as *S. Aug.* *Ipsē est panis cordis nostri.* In Psal. 48.
 Christ is the bread of our heart. And as *S. Basil.* Basilin.
Est spirituale os interioris hominis, quo nutritur recipiens verbū vitæ, quod verbū est panis qui descendit de cælo. Psal. 33.
 There is a spiritual mouth of y inner man, by which he is nourished, by receyuing (Christ) the word of life, which is y bread that came frō heauen. In this mystery of y death of Christ, his death & passion is renewed to our remembrance. We are so moued to sorrow for our sinnes, which haue bin cause of his death, & to be thāksful for y great mercy of God, which by this meanes wrought our redemption, as if we did see him present before our faces hanging vpon the crosse. We know that Christ hath left his sacraments to his Church, that they might be helpees to life vs vp into heauē. By them we are ioyned with Christ, and made partakers of his passion.

Next, let vs consider, how and after what sort we eat the body of Christ in the sacrament. And here, I beseech you, that you may take the comfort of the body & blood of Christ, to giue good eare. For, of mistaking this mysterie, grew the first error in the Church, When y disciples of Christ heard

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heard Christ speake of this matter, and vnder-
stoode him not, they were offended, and shonke
backe, and departed. If we take the wordes of
Christ in such meaning as they did, we shalbe de-
ceiued, and offended as they were.

This it is then which wee haue to consider,
whether the bodie of Christ go into our mouth,
and our bodies, as other meates: or whether it
be receyued spirituallly, as a spirituall meate,
and so passe into, and nourish our soule. Here-
of somewhat was sayde before, by the way,
and shortly. But for cleerer vnderstanding of
the same, wee haue to weygh and declare, that
the eating of the body of Christ, is not grosse, or
corporal, but ghostly and spiritual, as a peculiar
worke of the minde.

The trueth hereof is founded in our Creede,
and is an article of our Christian faith. We be-
leeue that Christ did rise againe from the dead,
and ascended into heauen, and sitteth at the
right hande of God in glorie. So sayeth *Saint*
Col. 3. *Paul*, If ye then be risen with Christ, seeke
those thinges which are aboue, where Christ
sitteth at the right hand of God. And againe,
Phil. 3. Our conuersation is in heauen, from whence
we also looke for the sauour, euen the Lorde
Iesus Christ. Christ himselte sayeth to his disci-
John 16. ples, It is expedient for you that I goe away.
John 12. And, The poore alwayes ye haue with you, but
me ye shal not haue alwaies. So *S. Peter* saith,
Whome

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Whome the heauen must containe, vntill the A.A.s. time that al thinges bee restored, which God had spoken by the mouth of al his holy Prophets since the world began.

Which speeches haue occasioned the olde auncient learned fathers, to teache the people after this sort, touching the body of Christ. *Vigilius* a godly bishop and martyr, sayeth, *Caro Christi cum esset in terra, non erat in caelo: & nunc, quia est in caelo, non est usque in terra.* Cōtra Eutich. lib. 2.
The flesh of Christ when it was in earth, was not in heauen: and nowe, because it is in heauen, doubtles it is not in earth. *Ambrose* saith, Seeke the thinges that be aboue, and not the things that be vpon earth. Therefore we must seeke thee neither vpon the earth, nor in the earth, nor according to the flesh, if we list to finde thee. In Luc. lib. 10. cap. 34.

S. Augustine sayeth, According to the flesh that the worde receiued: according to that he was borne of the Virgine: according to that he was taken of the Iewes: according to that he was nayled to the crosse: according to that he was taken downe, and lapt in a shrowde, and layde in the graue, and rose againe, and shewed himselfe: in this respect, it is true that he sayde, Yee shall not euermore haue me with you. And againe he sayeth, *Dum faculum sinitur sursum est Dominus, &c.* Vntill the worlde be ended, the Lorde is aboue: Tract. 50. in Ioh. De consecr. dila.

A.i.

yet

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Ciril. in
Ioh. lib. 11.
cap. 3.

yet notwithstanding euen here is the truth of the Lord. For the body wherein he rose againe, must needes be in one place. So *Cirillus* sayd, *Christus non poterat in carne versari cum Apostolis, postquam ascēdisset ad patrem.* Christ could not be conuersant together with his disciples in his flesh, after he had ascended vnto his father. It woulde be tedious to alleadge all that might be sayd to like purpose, Thus *Christ*, and *Paul*, and *Peter*: thus *Vigilius*, *Ambrose*, *Augustine*, *Ciril*, and al the olde Catholique fathers say: and we are taught to beleue, that *Christ* is not corporally in the Church, but is ascended into heauen, and that he hath giuen to his bodie immortallitie, but hath not taken from the same the nature of a bodie. *Vigilius* hauing cause to proue this same article against *Emiches*, shutech by the matter thus: *Hac est fides & professio catholica, quam Apostoli tradiderunt, martyres roborauerunt, & fideles huc vsque custodiunt.* This is the catholique faith and profession, which the Apostles haue deliuered, the martyrs haue confirmed, and the faithful hitherto do continue.

Vig. contra
Eutic. li. 1.

The bodie then which we eate, is in heauen: aboue al Angels, and Archangels, and powers, and principalities. Our meate is in heauen on hygh, and we are here belowe on the earth. How may it be, that we may reache it, or taste, or eate it? Here let vs imagine, that

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that there are two men in every man, and that every man is fleshe and spirice, body, and soule. This man thus doubled, must bee furnished with double senses: bodily to serue the bodye and spirituall, to serue the soule. Wee must haue eyes of the bodie, and eyes of the soule: eares of the bodie, and eares of the soule. Spirituall senses are quicke, sharpe, and liuely. They pearce any thing, be it neuer so thicke: they teache any thing, be it neuer so farre off. Christ saith of Abraham, *A-* John 8.
brahim reioyced to see my day: he sawe it, and was gladde. Wee sawe it, not with his bodily eyes, but with the inner eyes of the soule.

When wee speake of the mystrie of Christ, and of eating his bodie, wee must shut vp, and abandon all our bodily senses. And, as we can not say, that wee see him with our bodily eyes, or heare him with our bodily eares, or touche him with bodily feeling: so likewise can wee not, and therefore may we not say, we taste him, or eat him with our bodily mouth. In this worke wee must open all the inner and spirituall senses of our soule: so shall wee not onely see his bodie, but heare him, and seele him, and taste him, and eat him. This is the mouth, and the feeling of faith. By the hande of faith

Al.

we

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we reache vnto him, and by the mouth of faith we receiue his body.

Traſt. 36. Touching the eating of Chriſtes body, *Saint*
n Iohan. *Auguſtine* taughte the people on this wiſe, *Crede, & manducaſti. Credere in Chriſtum, hoc eſt manducare panem viuum.* Beleeue in Chriſt, & thou haſt eatē Chriſt. For, beleeuing in Chriſt, is the eating of the bread of life. Beleeue that he is y^e Lambe of God, that taketh away the ſinnes of the worlde. Beleeue that there is no other name giuen vnto men; wherein we ſhal be ſaned, but the name of Jeſus Chriſt. Beleeue that he hath payed the ranſome for the ſinnes of the whole worlde. Beleeue that he hath made peace betweene God and man. Beleeue, that it is he, which hath reconciled all thinges by his blood. Here is nothing to be done by the mouth of the body. Whoſoeuer thus beleeueth, hee eateth he drinketh him.

In pxdag.
lib. 2. cap. 2.

Clemens ſaith, Hoc eſt bibere ſanguinem Jeſu, participare eſſe incorruptionis eius. This is the drinking of the blood of Jeſus, to be made partaker of his immortalitie. *Tertullian ſaith,* He muſt be receiued in cauſe of life: he muſt be deuoured by hearing: he muſt be chewed by vnderſtanding: he muſt be digeſted by faith. Thus did Chriſt himſelfe teach his diſciples to vnderſtand him. The words which I ſpeake are ſpirit & life.

Iohan 6.

In pſal. 147

S. Ierome therefore ſaith, *Quando audimus sermonem Domini, caro Chriſti & ſanguis eius in*

the Sacraments,

auras nostras infunditur. When we heare the word of God, the flesh of Christ, & his blood is powred into our eares.

The Patriarkes & Prophets, and people of God, which liued before the birth of Christ, did by faith eate his flesh & drinke his blood. *S. Paul* saith, They did al eate the same spiritual meate, *1. Cor. 10.* and did al drinke of the same spiritual drinke. Whosoever beleued in Christ, they were nourished by him then, as we are now. They did not see Christ: he was not yet borne: he had not yet a natural body, yet did they eate his body: he had not yet any blood, yet did they drinke his blood. They beleued that it was he, in whom the promises should be fulfilled, that he should be that blessed seed, in whom al nations should be blessed. Thus they beleued, thus they receiued, and did eate his body.

But, say some, the fathers of the olde lawe, were in darkenes, in a shadow, & a figure: it was meete they should receiue the Sacrament spiritually, or the body of our Lord spiritually: but al other wise with vs, vnto whose benefite, the sacraments of the new testament worke y thing it selfe that they signifie: so that we receiue Christ really, bodily, and with the mouth of our bodies.

S. Paul telleth vs, the fathers of the olde lawe did eate the same spiritual meate, that is to say, the same Christ, that we eate. So sayeth *Same* *Tract. 16.* *Augustine*, *Sacramenta illa fuerunt, in signis* in Iohan.

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diuersa : in rebus quæ significabantur ; paria.
These things were sacramentes, in the out-
warde tokens diuers, but in the thinges signi-
fied, all one with ours. Likewise sayeth Leo,

De natui. *Mysteria pro temporaria ratione variata sunt ;*
Dom. ser. 3 *quum fides, quæ uiuimus nulla fuerit, atate di-*
uersa. The Sacramentes are altered accor-
ding to the diuersitie of times : but the faith
whereby we liue, was euer in all ages one.
If they did eate the same meate, if the things,
that is, the matter of their sacramentes were
all one with ours, if their faith was all one
with our faith, what difference is there be-
tweene their and our eating? As they did eate
Christ by faith, and not by the mouth of the bo-
die : so we eate Christ by faith, and not by the
mouth of our bodie.

To make this somewhat more euident, let
vs take the iudgement of the fathers. They
teache vs playnely, that the spiritual eating of
Christes bodie by faith, is the true eating :
and that wee doe not grossely, fleshly, real-
ly, or naturally eate him in the Sacrament.

Cypr. de *Saint Ciprian sayth, the bodie of Christ est ci-*
cæna. Do- *bua mentis, non ventris.* It is meate for the
minde, not for the belly. Not for the teeth
to chewe, but for the soule to beleue. Cy-

Ad obiect. *vilius sayeth, Sacramentum nostrum, hominis*
Theodor. *manducationem non asserit, mentes credentium*
anathe. 11. *ad crassas cogitationes irreligiöse inducens.* Our
Sacrament

the Sacraments.

Sacrament auoucheth not the eating of a man, leading the mindes of the faithfull in vngodly maner to grosse (or fleshly) cogitations. *Athanasius* sayeth, *Quot hominibus suffecisset corpus eius, &c.* Vnto howe many men could Christes body haue sufficed, that he shoulde be the foode of all the worlde? Therefore hee made mention of his ascension into heauen, that he might withdrawe them from corporall and fleshly vnderstanding. What thing may bee spoken more playuely? It were vnpossible his naturall bodie naturally receyued, might suffice all the worlde: to let them see hee had no such meaning, he speaketh of his going vp into heauen. Spiritually then, he is receiued of euery one, and is digested, and becommeth the nourishment of all the worlde.

Saint Augustine expounding these wordes of Christ, Who so eateth of this bread, shall not die, saith thus, *Quod pertinet ad virtutem sacramenti, non quod pertinet ad visibile sacramentū. Qui māducat intus, nō foris: qui māducat in corde, non qui premit dente.* That pertaineth to the vertue & effect of the sacrament, not that pertaineth to the visible sacramēt. He that eateth inwardly, & not he that eateth outwardly: that eateth with his heart, not that bruisseth (the sacrament) with his toothe. Thus is Christes body receiued, as these holy fathers say: not to the

In illud Euang. Qui-
cunque di-
xerit verbū

Tract. 26.
in Iohan.

U. iij.

filling

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filling our contentation of the body, not with mouth or tooth, but with spirite and faith, vnto the holtnesse, and sanetification of the minde. After this sort we eate his fleshe, and drinke his blood.

Therefore wicked men, and such as beleue not, receiue not the bodie of Christ: they haue no portion in it. So sayeth Origen, *Est cibus versus quem nemo malus potest edere, &c.* The body of Christ, is the true foode, which no euil man can eate: for, if the euil man could eate the body of our Lord, it should not be written, He that eateth this bread, shal liue for euer.

Origen. in 15. Mat.

De bened. Patriarch. cap. 9.

In Iohan. tract. 16.

Aug. de ciuit. Dei lib. 21. cap. 25.

Ambrose saith, Hunc panem qui manducauerit, non esuriat: est esca sanctorum: non morietur morte peccatoris; quia remissio peccatorum est. He that eateth this bread, shal not hunger: it is the food of those that are holy. He shal not die the death of a sinner: because it is the remission of sinnes. *S. Aug. saith, Qui discordat a Christo, nec panem eius manducat, nec sanguinem bibit, &c.* Who so disagreeth from Christ, neither eateth his bread, nor drinketh his blood: although he dayly receiue the sacrament of so great a thing without difference, to the iudgement of his presumption. And againe, *Qui in me non manet, &c.* He that abideth not in me, and in whome I doe not abide, let him not say, or thinke, that hee eyther eateth my bodie, or

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or drinketh my blood. And againe, *Cecus in- August. in
terius panem Christum non videt. Et beatus est?* psal. 57.

Hoc non dicet, nisi pariter cecus. He that is blind
in his heart within, seeth not Christ, that is our
bread. And is he blessed? No man will say so,
vnlesse it be one, as blinde as he.

Chrysostome sayeth, Where as the carkeis is, Hom. 24. in
1. ad Cor.
there are Eagles: The carkasse is the body of
Christ, in respect of his death. But he nameth
eagles, to shewe, that who so will approch to
this bodie, must mount aloft, and haue no
dealing with the earth, nor be drawen, and
creepe downewarde, but must euermore flee
vp, and beholde the Sunne of iustice, and haue
the eye of his minde quicke and sharpe. For
this is a table of eagles, (that flie on high,) not
of iaies (that creepe beneath.) So saith *Saint* Ier. ad He-
dibiam
quæst. 1
Hierome, Let vs goe vp with the Lorde (in-
to heauen) into that great parlar, spread, and
cleane: and let vs receiue of him aboue, the
cuppe of the newe Testament. He saith, They
that rise not vp by faith, receiue not the cuppe of
Christ. So saith *Hillaric*, The bread that came De Trinit.
lib. 8.
downe from heauen, is not receiued, but of
him that hath our Lorde, and is the member
of Christ.

This is the vndoubted meaning of the olde
fathers, that the wicked are not partakers of
the passion of Christ, because they lacke faith,
whereby onely Christ is receiued of vs. As *An-
gustine*

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Traſt in
Ioh. 50.

guſtine ſaith, Howe ſhall I holde Chriſt being abſent? howe ſhall I thruſt my hande vp into heauen, that I may holde him ſitting there? Sende vp thy faith, and thou holdeſt him. By this meanes we drawe nigh to Chriſt, we hide our ſelues in his woundes, wee ſucke at his breaſt, we feede of his bodie, and comfortably lay vp in our minde, that his fleſh was crucified and wounded for our ſakes.

In prolog.
in cant.

Nowe, let vs examine what difference is betwene the body of Chriſt, and the ſacrament of the bodie. It behoueth vs to take eche parte aright as it is, leaſt we be deceiued, and take one for another. *Origen ſaith, Simpliciores neſcientes diſtinguere &c.* Simple men, not being able to diſcerne what thinges in the Scriptures ought to be applyed to the outwarde man, and what to the inner, being deceiued by the likenesse of wordes, haue turned them ſelues to a ſorte of peeuish fables, and vaine fantasies. Therefore ſaith *Chryſoſtome,*

De ieiuniis
& lectione
Gen.

Magnum crede mihi bonum eſt, ſcire quid ſit creatura, & quid ſit Creator &c. Beleeue me, it is a great matter to vnderſtande what is the creature, and what is God the Creator: what are the workes, and what is the worke-man. The difference herein is this. A Sacrament is a figure or token: the bodie of Chriſt is figured or tokened. The Sacramental bread is bread, it is not the bodie of Chriſt. The bodie
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of Christ is flesh, it is no bread. The bread is beneath, the bodie is aboue. The bread is on the table, the bodie is in heauen. The bread is in the mouth, the bodie in the heart. The bread feedeth the outward man, the bodie feedeth the inward man. The bread feedeth the bodie, the bodie feedeth the soule. The bread shall come to nothing: the bodie is immortall, and shall not perish. The bread is vile, the bodie of Christ glorious. Such a difference is there betwene the bread, which is a Sacrament of the bodie, and the bodie of Christ it selfe. The Sacrament is eaten as well of the wicked, as of the faithfull: the bodie is onely eaten of the faithfull. The Sacrament may be eaten vnto iudgement: the bodie can not be eaten, but vnto saluation. Without the Sacrament we may be saued: but without the bodie of Christ we haue no saluation, we can not be saued. As Saint Augustine saith, *Qui non sumit carnem Christi, non habet vitam: & qui eam sumit, habet vitam; & eam usque eternam.* He that receiueth not the flesh of Christ, hath not life: and he that receiueth the same, hath life, and that for euer.

Tract. 16.
in Ioh.

Such a difference maketh Epiphanius, *Hoc est rotunde figura & insensibile, quantum ad potentiam &c.* This thing (that is, the sacrament) is of a rounde forme, (for it was a great thicke round cake) and touching any power that is in it, vterly voyde of sense. But we knowe that

Epiph. in
Anchor.

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that our Lorde is whole sense, whole sensible, whole God, whole mouing. Againe *S. Augustine* saith for the difference of them, The Sacrament (of Christs bodie) is receiued of some vnto life, of some vnto destruction: but the thing it selfe, (that is, the flesh of Christ) whereof this is a Sacrament, is receiued of al men vnto life, and of no man to destruction, whosoever shall be partaker of it.

Hom. 35. in
Gene.

Of the difference which is betwene a figure of any thing, and the thing it selfe, *Chrysostome* saith, *Audesti fuisse figuram, ne ergo mirare, neque omnia require in typo: Neq, enim typus esset, si omnia qua veritati accidunt haberentur.* Ye haue heard that it was a figure, therefore maruaile not, and being a figure, require not all thinges to agree: for otherwise it were no figure. These and such like reasons no doubt moued the godly Father to say as we haue learned to say, *Aliud est Sacramentum, aliud res Sacramenti.* The Sacrament is one thing, and the matter of the Sacrament (which is Christs very bodie) is another thing. And therefore he

Tract. 16.
in Ioh.

Aug. de
trinit. lib.
3. cap. 10.

saith, *Honorem, tanquam religiosa habere possunt: stuporem, tanquam mirum non possunt.* These thinges (speaking of the Sacrament of Christs bodie) may haue honour as things appointed to religion: but wonder, as things maruailous, they can not haue. Thus are we taught by the Catholique learned Fathers, to put a difference

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rence betwene the Sacrament, and the bodie of Christ: and that the one of them is not really lapped by or shut within the other: that the one (as *Epiphanius* saith) is utterly voyd of sense: the other, whole sense and whole sensible. That the one is receiued to destruction vnto some, as *Saint Augustine* saith: the other is receiued of all men vnto life. That the one is a figure, as *Chrysostome* saith: the other a truth.

It remaineth, that we consider howe wee ought to prepare our heartes: and with what faith, and reuerence wee shoulde resort to these holy mysteries. We may not come, as we vse to doe to our vsuall meates. For here, in a mysterie and Sacrament of bread, is set before vs the bodie of Christ our Saviour: and his blood in the Sacrament of wine. We see one thing, we must conceiue another thing. Therefore we must in such maner be affected, as if we were present to beholde his death vpon the crosse, and the shedding of his blood for our sinnes.

Let vs set before our eyes that dreadfull tragedie, and the causes and effectes of his death: that so our heartes may be the rather mooued to peelee that allegiance, obedience, and reuerence, which is due. We were the children of wrath, the enemies of God, shut by vnder sinne, and the heires of euermlasting damnation. In
this

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Rom.8.

this case God so loued y^e world, that he gaue his onely begotten Sonne, y^e whosocuer beleeructh in him shoulde not perishe, but haue life euerlasting. And as *Saint Paul* saith, God sent his owne Sonne in the similitude of sinfull flesh, and by sinne condemned sinne in the flesh. There was no other thing in heauen or earth, which would be taken for our ransome. Therefore was the Sonne of God brought before the Judge, and arraigned as a thiefe, and condemned, and scourged, and put to death: his side was opened with a spear, and the blood flowed out: and hee sayde; It is finished: that is to say, the price for man is now payed. Thus, being in the fourme of God, he thought it no robberie to bee equall with God: but he made him selfe of no reputation, and tooke on him the fourme of a seruant, and was made like vnto men, and was founde in shape as a man. He humbled him selfe, and became obedient vnto the death, euen the death of the Crosse. He gaue his hodye to be crucified, and his blood to be shed for our sakes. There was no other sacrifice left for sinne: no worth the sinne of man, that was the cause of the death of Christ.

Phil.1.

Phil.1.

What were the effectes of his death? what followed? God hath highly exalted him, and giuen him a Name aboue euery name, that at the Name of Iesus shoulde euery knee bowe: and

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and that euery tongue should confesse that Iesus Christ is the Lorde, to the glorie of God the Father. God spake out of the heauens, and said, This is my beloued sonne, in whome I am well pleased. He crowned him with glozie and honour: he hath not onely aduanced Christ, but vs also together with him, And made vs sit together in heauenly places in Christ Iesus: Eph. 2.
He hath made vs like to the image of his sone, Thus hath he made vs an acceptable people, and hath renewed the face of the earth: so that now he saith not, as he did to Adam, thou art earth, and shalt returne to earth: but he saith, Thou art heauen, an immortall and vndefiled inheritance that fadeth not away, is reserued in heauen for thee. This is the effect, and value of the death of Christ.

All these thinges are layed befoze vs in the holy table, if we haue eyes to see and beholde them. There may we see the crucifying of his bodie, and the sheading of his blood, as it were in a glasse. Therefore Christ saith, doe this in remembrance of me: in remembrance of my benefite wrought for you: in remembrance of your saluation purchased by me. Saint Paul 1. Cor. 11.
saith, As often as ye shall eate this bread, and drinke this cuppe, ye shewe the Lordes death till he come.

In this supper, lieth a hidde mystery. There is the hozor of sinne, there is the death of our Lord for

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for our sinne represented, howe he was wounded for our sinnes, and tormented for our iniquities, and ledde as a lambe to the slaughter. There may we see the shame of the Crosse: the darkenesse ouer the worlde: the earth to quake: the stones to cleaue asunder: the graues to open, and the dead to rise. These thinges may we see in the Supper: this is the meaning of these holy mysteries.

Therefore let euery one examine him selfe, and search and weigh his owne heart, whether he be the childe of God, and a member of the bodie of Christ: and so let him eate of this bread, and drinke of this cuppe. The sacrament of the Lordes Supper, is a holy foode, the seale of our faith, the assurance of Gods promises, and a couenant betweene God and man. He that doeth unworthily thrust him selfe to this table, eateth and drinketh his owne damnation. When a sicke man, of a weake and feeble stomake, sitteth downe to eate with them that are whole, whatsoeuer he eateth or drinketh, it doeth encrease his sicknesse. To them that perish, the worde of God is a sauour of death vnto death. Who so disagreeeth from Christ, neither eateth his bread, nor drinketh his blood, as saith *Saint Augustine*.

If any of vs come to the Sacrament of the bodie of Christ, and yet make our selues the members of the Deuill, we treade Christ vnder

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under our feete, we regarde not his noble crucified, nor his blood shed for vs, wee regarde not the price of our saluation, we are guiltie of his death, we betraye the innocent blood, we are fallen from grace, and Christ hath died in vaine for vs.

Let vs remember Christ was forsaken, scorned, buffeted, crucified, and left upon the crosse: he was a worme and no man, a reproch among men. Nature it selfe yearned and yelded at the sight hereof. The whole lande grewe darke, the earth did quake, the sunne lost his light, the powers of heauen were moued, the rockes were clouen, the vaille of the temple rent, the thiefe repented, and said, Lord remember me when thou comest into thy kingdome: the centurion glorified God, and said, of a suretie this man was iust.

Where is the power of Christes death now? Where is the force and power of his word? By these meanes hee speaketh to thee, and calleth, saying, Beholde, O man, thus haue I sought thee: these things I suffer for thy sake, that thou shouldest eate my flesh, and drinke my blood, & be made one with me: that thou mightest come into mee, and I into thee. I haue made thee a member of my body, bone of my bones, and flesh of my flesh, Thou that wallowest in thy sinnes, thou Sodom, and Gomorrah, thou childe of destruction, which hast reioyced in my shame, and

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arte not moued with the paines which I haue suffered, what might I do for thy sake, to saue thee, that I haue not done? What might I suffer, and haue not endured it? O be a partener of my death, that thou maiest haue part in my resurrection.

Let vs die with Christ, let vs bee crucified vnto the worlde. Let vs bee holy Egles, and soare aboue. Let vs goe vp into the great parlar, and receiue of our Lorde the cup of the newe testament. There let vs beholde the bodie that was crucified for vs, & the blood which was shed for vs. There let vs say, this is the ransom of the worlde: this was once offered, & hath made perfect for euer al them that beleue: this entered once into the holy place, and obtained euertlasting redemption for vs: this standeth alwaies in the presence of God, & maketh intercession for vs: this is the Lambe of God, that taketh away the sinnes of the worlde: by this bodie I am now no more earth & ashes: by this, I am now not a bondman, but made free. This bodie hath broken the gates of hel, & hath opened heauen. In this are al y treasures of Gods mercie: by this the prince of darkenes is cast forth, and in this bodie shal he come againe to iudge the quicke and the dead.

Let no vncleane or filthie person, no adulterer, no vsurer, no cruel extortioner, or deuourer of Gods people, offer him selfe to the receiuing
of this

the Sacraments.

of this sacrament. If any bee such a one, I require him by the body & blood of Iesus Christ, and by the iudge of the quicke and the dead, that he come not to the Lordes table: that he betraye not the sonne of God. It were better he had neuer bene bozne, and that a millstone were hanged about his necke, & he throwen into y sea. Let vs not deceiue our selues: God wil not be mocked. We receiueſt dānatiō, & receiueſt vnwoꝛthely.

Let vs ſal down before our Lorde, and giue thankes vnto him: Let vs ſay, what ſhal I giue vnto the Lord, ſo; al that he hath giue vnto me? I will take the cup of ſaluatiō, and cal vpon the name of the Lord. Let vs ſay, O Lord our Lord, how wonderful is thy name in al the world. Let vs ſay, praiſe the Lord, O my ſoule, and al that is within me, praiſe his holy name. Let vs purpoſe, and promiſe amendement of our life: let vs goe out with *Peter*, and weepe: let vs fall at Chriſtes ſeete with *Marie Magdalene*, and with our teares waſhe his ſeete: Let vs ſape with *Dauid*, I haue ſinned to the Lord. Let vs ſay with the prodigal ſonne, father, I haue ſinned againſt heauen and againſt thee, I am no more woꝛthy to be called thy ſonne: Let vs ſay, haue mercie on mee O God, according to thy great mercie: thou art my God, I am thy ſeruāt, O ſaue me ſo; thy mercies ſake. Let vs offer vp our bodies, a liuing, pure, holy, and acceptable ſacrifice to God, So ſhall we be

Al.

partakers

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partakers of the death of Christ, and of his resurrection. Thus haue we briesly gone through the whole matter of the Sacrament of the body and blood of Christ, and followed the same order which was set down. First, that we do in the Sacrament truely eate the bodie of Christ. Secondly, what is the meaning of the wordes, *Hoc est corpus meum*. Thirldy, whether þ bread remaine in nature & substance. Fourthly, whether it be eaten with the mouth of the bodie, or by faith onely. Fifthly, what difference is betweene the bodie of Christ, and the mysticall signes. Sixtly, howe we must be prepared, and with what deuotiō we ought to come to receiue this Sacrament.

Hauiug thus treated of the Sacramentes of the newe testament, and said so much as is needfull for you to knowe of them both, as wel of Baptisme, which is the sacrament of our regeneration, as of our Lordes supper, which is the sacrament of our refection or nourishment: I wil now in fewe wordes speake something of confirmation, of marrismonie, of ecclesiasticall ministerie, which some call holy orders, of repentance or penance, and of extreme vnction, which some of late yeres haue called Sacraments, and by ioyning these to the other, haue made vp the number of seuen Sacramentes, & so haue charged the Church with fīue sacraments moze then Christ did euer ordeine.

For

the Sacraments.

For these five, wante either the worde, or the element, or both: and therefore may not bee taken for true sacraments. Such as haue with all their skil shewed them selues helpers and furtherers of our aduersaries, yet haue plainly confessed that they are not sacraments of Christs institution. *Alexander of Hales*, saith of confirmation, The Sacrament of confirmation, as it is a Sacrament, was not ordeined either by Christ or by the Apostles, but afterwarde in the Councel of *Melda*. Which Councel was kept many yeres after Christ. And *Durandus* saith of matrimonie, Matrimonie in due and proper kinde of speach, is no Sacrament. And *Bessarion* a Cardinal, cōfesseth (as it was shewed before) that in due and right consideration, none of these five may be called Sacramentes: We reade (saith he) that these two onely Sacraments, were deliuered vs plainly in the Gospel.

First, of Confirmation, which is so called because that which was done on our behalfe in baptism, is ratified and confirmed, many parentes had not such due care as they ought in the goodly bringing vp of their childre: so that many children knew not whether they were baptized or no: many were neuer taught what couenant was made betwecne them & God in their baptism: many swarued away from Christian profession, and caried them selues to the fellow-

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ship of the heathens: and of the sonnes of God, became the sonnes of the deuill. Upon this occasion, the Church of God laith charge vpon the parentes, and the wicnelles of the baptizing of yong children, that they teache the waies of the Lord, & to know þe holy myserie that they haue receiued, and what they haue promised and professed in baptisme: that they put them in minde, howe God hath called them out of the kingdome of darkenes, vnto his wonderfull light, and to the fellowship of the saintes in light.

When the children of the Christiāns were thus brought vp, & had learned the religiō of Christ, and to walke in the wayes of Godlines, they were brought to the Church, & by their parents presented vnto the Bishop: and pceded a reason of their faith openly, befoze the whole congregation: they professed they would so beleue, that they would liue and die in that faith. Then the bishop and al the people fel downe on their knees, and prayed vnto God, that he would continue the good thing hee had begonne, and the Bishop laying his hande vpon them, commēded them vnto God. This was the ratifying of the professiō which they made by others at their baptisme, and for that cause called Confirmation.

Now, whether it be a sacrament? and when I say a sacrament, I meane a ceremonie commanded by God in expresse wordes: For God
only

the Sacramentes.

onely hath the authopitie to institute a sacrament. Sacraments are confirmations, & seales of the promises of God, and are not of the earth, but from heauen. As Christ saith, The baptisme Matt. 27. of Iohn whence was it? from heauen or of men? Chrysostome saith, The myserie were not of God, nor perfect, if thou shouldest put any thing to it. Marke, and iudge, & your selues shal see, whether this were a sacrament instituted by Christ. Augustine said, *Accedat verbum ad elementum, & fit sacramentum.* Ioine the worde to the creature, & it is made a Sacramēt. This creature or element is visible, as are water, bread, & wine. The word which must be ioyned, is the commandemēt, and institution of Christ: without the word, and the commandement and institution, it is no sacrament.

I proteste y the vse & order of confirmation rightely vled, is profitable, and necessarie in the Church, & no way to be broken. But al y is profitable, & necessarie, is not a sacramēt. Christ did not commāde it, he spake no word of it. Looke, and reade, if you doute it. Christes wordes are witten, and may be seene. You shal neuer finde that hee commanded Confirmation, or that hee euer made any special promise to it. Therefore may you conclude, that it is no sacrament. Otherwise, being rightely vled, it is a good ceremonie, & wel ordeined of our auncient fathers.

The Apostles laide their handes on them,

R.iii.

and

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and confirmed them which were baptized of *John*. But that proueth not this confirmation: that was extraordinarie, it was a miracle. The holy Ghost came downe vpon them, and lightened their heartes by this laying on of the Apostles handes. But it is not so now, the holy Ghost doth not now descende in visible forme vpon those which are confirmed: there is no such miracle wrought. There is no neede, that it should so be. There was no commandement, either to appoint it vnto the Church, or to continue it vntil the coming of Christ, and the ende of the world. Therefore it is no Sacrament by the institution of Christ. Hitherto of the vse: Now, somewhat of the abuse.

1. Cor. 11.

Nothing so good, and holy, but it may bee abused. The worde of God hath bene abused to Heresies, to Necromancie, to Charmes, and Sorcerie, and Witchcraft. The supper of the Lord was abused in the time of *S. Paul*. He telleth the *Corinthians*, This is not to eate the Lordes Supper, Lesse marueile then, if this happen to a ceremonie. Time rusteth, and consumeth all things, & maketh many a thing to proue naught in the ende, which was first deuised for good. The brazen Serpent, at the first was made by *Moses*, and set vp for good purpose. But, afterward it was abused: The children of Israel did burne incense vnto it, and therefore *Ezechias* brake it in peeces.

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The first abuse in confirmation was, that it was done in a strange tongue, & no man might vnderstande what was meant. Then, that they receiued to confirmation such children, and so yong, as were not able to make profession of their faith: so that the infant promised, he knew not what: and the Bishop ratified and confirmed, where there was nothing to be confirmed: he set to his scale, where there was nothing to be sealed. These abuses, were farre vnnecessary for the Church of God.

Besides these, there was great abuse in the manner of doing. For thus the Bishop said, *Consigno te signo crucis, & confirmo te chrismate salutis.* I signe thee with the signe of the crosse, and confirme thee with the oyle of saluation. Thus they bled to doe: these were their words, with the oyle of saluation. They tooke not this of Christ, nor of his Apostles, nor of the holy auncient fathers. It agreeth not with our Christian faith, to giue the power of saluation vnto oyle. He that seeketh saluation in oyle, loseth his saluation in Christ, and hath no part in the kingdome of God. Oyle for the bellie, and for necessarie vses of life. It is no fit instrument without commaundement or promise by the word, to worke saluation.

More, they said, he was no perfect Christian, that was not anointed by the Bishop with this holy oyle. This was another abuse. For, whoso-
euer

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enter is baptized, receiueſt thereby the full name of a perfect Chriſtian, and haſt the full and perſite couenāt and aſſurance of ſaluation: he is perſitely buried with Chriſt, doth perſitely put on Chriſt, and is perſitely made partaker of his reſurrection. Therefore they are deceiued, that ſay, no man is a perſite Chriſtian, that is not marked with this oyle. Els the Apoſtles, and holy Martyrs were but halfe Chriſtians, becauſe they lacked this oyle. Els, what hope and comfort might the poore fathers haue? In what ſtate ſhal he thinke to finde his childe if he die before confirmation, & paſſe without perſite Chriſtendome? Verely they write thus, *Sine oleo Chriſmatis, nemo poſeſt ſiſti ante tribunal Chriſti.* Without y oyle of chriſme, no mā can appeare before the iudgement ſeate of Chriſt.

Againe, they ſay, confirmation is moze honorable then baptiſme: becauſe any prieſt may baptize, but confirmation is giuen onely by a Biſhop, or a ſuffragane. So doe they giue a greater preeminence to confirmation, which is diuiſed by man, then to the holy ſacrament of baptiſme, which Chriſt him ſelfe ordeined. I neede not ſpeake moze hereof, the errour is ſo groſſe, ſo thicke, ſo ſenſible and palpable.

Againe, when they bleſſed, or halowed their oyle, they vſed theſe wordes, *Fiat domine hoc oleum, te benedicente, vnctio ſpiritnalis ad purificationem mētis & corporis,* O Lord, let this oyle by thy

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by thy blessing, be made a spiritual ointment, to purifie both soule and body. O Christ Iesu, where was thy crosse, where was thy blood, and the price of thy death and passion, when a drop of oyle was of power to worke remission of all sinnes, to saue and defende against al the dartes of the wicked spirites, and to refresh both bodie and soule? Yet so were we taught, so were wee lead. I saine not these things: The wordes may be scene. Neither do I speake this, to bring you to a misliking or loathing of our later fathers: but onely that wee may humble our heartes, and giue thanks to G D D, that hath brought vs out of that darkenes, and giuen vs better knowledge.

Nowe, a worde or two of the bringing vp of children, and preparing them to confirmation. Wherein I woulde God the olde order were duely obserued, that they were instructed perfectly to know religion, and their duetie to God: and so might be brought befoze the Congregation, and make an open profession of their faith, with promise, that neither tribulation, nor anguish, nor persequution, nor famine, nor nakednes, nor fire, nor sword, nor life, nor death, shall ever make them denie their faith. Hereof might much be spoken, but I wil be short.

The whole standeth in knowledge and in the feare of God: that they may knowe God, & walke befoze him in reuerence and in feare, and
scue

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Deut. 4.

serue him in holines, and righteousness, all the dayes of their life. The Jewes are a miserable people: they lue in errour, they die in their owne blood: yet haue they so much vnderstanding, that they bring vp their children in the knowledge of God, and that knowledge they teach out of the worde of God. They remember what charge God gaue them: Thou shalt teach them thy sonnes, and thy sonnes sonnes,

Therefore, a father must teach his childe what God is: That he is our father, that he hath made vs, and doeth feede vs, and giueth vs all things needeful, both for body, and soule: that he is our Lord, and therefore we must serue him, and obey him, and doe nothing whereby he may be displeased: that hee is our iudge, and shall come to iudge the quicke and the dead, and that all men shall come before him, to receiue according as they haue done in the flesh. We must put his childe in minde of his baptisme, and teach him that it is a couenant of Gods mercie to vs, and of our duetie to God: that it is a mysterie of our saluation: that our soule is so washed with the blood of Christ, as the water of baptisme washeth our bodie. So must he also teach his childe the mysterie of the Lordes supper: what and howe he receiueth there to his comfort: that as the bread is broken, and the wine poured out, so the bodie of Christ was crucified, and his blood shed for the remission of sinnes: that, if wee

wee beleue in Christ, wee are through the promise of GOD, so certainly nourished in our soules to cuerlasting life, by the passion of Christ Iesus our Saviour, as our bodies are truly nourished wth the creatures of bread & wine. Thus Paul was brought vp at the feete of Gamaliel, Act. 22. and instructed according to the perfect maner of the Lawe of the fathers. Thus Timothie was brought vp to knowe the holy Scriptures of a childe. 2.Tim.3. Howe are we become so superstitious? Why haue we bene so delited in darkenes? why is it so harde a matter to remoue vs from the errors wherein wee haue liued? Why had wee rather fall downe befoze dombe things and worship them, & continue still in ignorance, rather then harken vnto the worde of God? Why haue we plaied the part of the Iewes, & cried crucifige vpon our deare friendes, and kinsmen: vpon those whome we could not iustly accuse of any crime: who offended vs no wayes, but in that they did point vs to Christ, and called vs to seek saluation onely in him? Hereof there cannot any better cause be peeled, then this, that wee were ignorantly bred vp, without knowledge of God, without vnderstanding of his worde. The wise man saith, Teache a childe the trade Prou. 22. of his waye, and when he is olde hee shall not depart from it. And againe, Who so awaketh Wile. vnto wisdomē betimes, shall haue no great trauaile:

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trauail: for he shal finde her sittig at his doores.

Therefore wicked rulers, as *Iulianus*, *Licinius*, *Maximinus*, and such others, haue forbiddē that children should be brought vp in the knowledge of God. They taught them to blaspheme Christ, and holy men, and to speake ill of them before they knew them. But let vs looke vpon our children, as vpon the great blessings of God. They are the Lords vessels ordained to honour, let vs keepe thē cleane: they are Christs lābes, and sheepe of his flocke, let vs leade them forth into wholsome pasture. They are the seede plot of heauē, let vs water them, that God may giue the encrease: their angels behold y face of God, let vs not offende them: they are the temples, & tabernacles of the holy ghost, let not vs suffer y soule spirit to possesse thē, & dwel within them.

God saith, your childrē, are my childrē. They are the sonnes of God. They are bozne a new, & are wel shapen in beautiful proportiō: make thē not mōsters. He is a mōster whosoer knoweth not God. By you they are bozne into the world, be careful also that by your meanes they may be begotten vnto God. you are careful to traine thē in nouriture and comely behauiour of the body, seeke also to fashio their mindes vnto godlines. You haue brought them to the fountaine of baptisme to receiue the marke of Christ, bring thē vp in knowledge, & watch ouer them that they be not lost, So shal they be confirmed, and will keepe

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keepe the promise they haue made, & wil growe vnto perfitte age in Christ.

Of mariage I shal neede say y^e lesse, the matter is so knowne, & cōmon. This felowship was first ordeined by God himselfe in paradise. God him selfe said, It is not good that man should Gen. 1.
be himselfe alone: I will make him an helper meeete for him, God, which fashioned man, and breathed in him the breath of life, & knoweth his verie heart & raines, said, it is not good, it is not fit, that man should be him self alone. Although man were in Paradise, although he were in the perfection of vertue, yet saith God, he hath neede of a helper. Christ disdained not to bee at a marriage, he honored it both by his presence, & by y^e working of a miracle. *S. Paul* saith, Mariage is Heb. 13.
honourable in al men & the bed vndeiled. In al men saith he, in the Patriarkes, in the Prophets, in the Apostles, in Martyrs, in Bishops. That al the Apostles *S. Iohn* onely excepted, were married, appeareth by *Ignatius*, *Clemens*, & *Eusebins*. *Spiridiō* was a married Bishop, & yet he was therby nothing hindred, neither to discharge his duetie, nor to any other godly purpose. *Tertullian* was a Priest, and married as appeareth by his owne booke, written to his wife. *Gregorie S. Basils* brother, was Bishop of *Nysa*, yet married. Another *Gregorie*, was Bishop of *Nazianz*, yet married, & neuertheles, a faithfull seruāt & steward of y^e mysteries of God. *Hilarie*
was

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was Bishop of *Poitiers*, yet married. Al these were holy, and Godly, and chaste in body, and in spirit, and yet were married. *Gregorie Nazianzene* saith, Mariage is worthy of praise, for the quietnes and contentation that is in it. And *Strom. li. 3.* *Clemens Alexandrinus* saith, As well mariage as also chastitie, haue their peculiar offices pertaining to God, And *Chrysostome* saith, mariage is voide of faulte, and is no hindrance to vertue. Againe, So precious a thing is matrimonie, that with the same thou maiest bee promoted euen to a Bishops chaire.

In funere
Gorgoniz.

Hom. 57.
ad Heb.

Hom. 7. ad
Heb.

What are they then that call mariage vn-
cleanes, filthines, a worke of the flesh? that say it defileth a man, & therefore Gods ministers may not be married? How can they thus speake that haue any knowledge of þ which God hath spoken? May we not worthely say vnto such despisers of lawful matrimonie, þ which *S. Bernarde* in like case said? *Fingunt se amore castitatis ista dicere, cum ea magis causa turpitudinis fomenda, & multiplicanda adinuenerint.* They beare vs in hande that they speake these things for loue of chastitie: where as in deede they haue deuised the same, to the end to nourish, & to increase their filthines. Or, as *Augustine* sometime said to þ *Manichees*, *Non cōcubitum sed ut ab Apostolo longe ante dictum est, vere nuptias prohibeatis.* Ye forbid not copulation: but as it was long ago forespoken by the Apostle, in deede yee fore-

Bern. Sermon. 66. in cantica.

August. de moribus Manich. li. 2 cap. 18.

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forebid very marriage. If you marke these fewe wordes which I deliuered, it will easely appeare, howe reuerent an accompte is to be made of that state of life. For if you regarde the necessitie thereof, God founde it good to giue man a wife: if the antiquitie, it was ordeined in the beginning of the worlde: if the place, in paradise: if the time, in the innocencie of man. If you regarde any thing the rather, because of him that ordeined it, God was the authour of marriage: euen God which made heauen, and earth, and which is the father of our Lorde Iesus Christ. If you seeke the allowance, Christ approued it by his birth in marriage, and by his presence at marriage: if the dignitie, it is honourable: if among whome, in all men of all estates, of all callings: in prince, in subject, in minister, in priest, and in people. It is honourable in Prophets, honourable in Apostles, in martyrs, in Bishoppes.

Marriage is honourable in all men, but whomongers and adulterers God wil iudge. Their portion shalbe with the infidels, they shal be cast into vtter darkenesse, their womne shall neuer see, their fire shall neuer be quenched, they shall goe downe headlong into the fire that is prepared for the deuill and his angels. Be not deceiued, (saith Saint Paul) neither fornicators, nor adulterers, nor wantons, nor boughgerers, shall inherite the kingdome of God. 1. Cor. 6.

R. 1.

Howe

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Nowe are we to speake in the next place, of the ministerie of the Church, which some haue called holy orders. Shall we accompte it a Sacrament? there is no reason so to doe. It is a heauenly office, a holy ministerie or seruice. By such as haue this office, God lighteneth our darkenesse, he declareth his minde to vs, he gathereth together his scattered sheepe, and publisheth vnto the worlde the glad tidings of saluation. The Patriarkes did beare this office, This was the office of the Prophets. God saith, I haue sent vnto you all my seruants the Prophets, rising vp euery day, and sending the. Againe he saith, I haue put my wordes in thy mouth. Therefore when they taught the people of God, the Prophets signed their speech thus, The mouth of the Lorde hath spoken it: The Lorde hath said: The voyce, and the worde of the Lorde: Heare the worde of the Lorde.

Ier. 7.

Esay. 51.

Ioh. 12.

Ioh. 1.

But when the fulnesse of time came, God sent his Sonne, and hath spoken vnto vs by him. He became our Prophet, to shewe vs the will of his Father. He sayeth, I haue not spoken of my selfe; but the Father which sent me, he gaue me a commaundement, what I should say, and what I shoulde speake. Here of Saint Iohn sayeth, No man hath seene God at any time. He is inuisible, he is incomprehensible, no minde can conceiue him, no eye can see him: but, the onely begotten Sonne, which

which is in the bosome of the Father, he hath declared him. Of him the Father sayde, This Mat. 3.
is my beloued Sonne, in whome I am well
pleased: heare him. Hearken vnto him, re-
ceiue his worde, credite him, belecue him.
No doubt the Ministerie of the Gospell is
highly to be esteemed, seeing our Saviour
was not ashamed to publish the will of his Fa-
ther in his owne person: yet it appeareth not,
where euer hee did ordeine it to be a Sacra-
ment.

Hee appointed that the comfozte thereof
shoulde be carped into all nations, and gaue
that charge vnto his Apostles, Goe, teach all Mat. 28.
nations. Againe, What I tell you in darke- Mat. 10.
nesse, that speake you in light: and what you
heare in the eare, that preach you on the hou-
ses. He saue the people, and had compassion
on them, he saue they were disperled, and scat-
tered abroade like sheepe without a shepheard,
and that they perished, because they had no
knowledge of the will of God. Therefore
he sayeth, Pray the Lorde of the haruest, that Mat. 9.
he woulde sende labourers into the haruest.
Therefore he ordeineth them to this ministerie,
I will make you fishers of men. And sendeth
them forth, As my Father sent me, so sende Mat. 4.
I you. And, Goe to the lost sheepe of the Ioh. 10.
house of Israel. Hee willed them to call the Matth. 10.
people to repentance, and to preache the
kingdome

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kingdome of God.

By this ministerie, God hath gathered to him selfe an acceptable people, & hath brought them to the obedience of the Gospel of Christ, and hath turned the heartes of the fathers vnto their children, and so made it to be the foundation of religion. They that exercise this ministerie are eyes of Christ, the pillars of his Church, the interpreters of Gods will, the watchmen of the Lordes tower, the leaders of Christs sheep, the salte of the earth, the light of the world. *Daniel* saith, They that turne many to righteousnesse, shall shine as the starres for euer & euer. Not that there is any so great wisdom, or eloquence in men: they are but weake, they are vnfit to do this seruice. *Esay* saith of him selfe, I am a man of polluted lippes. And *Jeremie* saith, O Lord God, behold, I can not speake, for I am a child. So saith *Saint Paul*, I haue planted, *Apolos* watered, but God gaue the increase. So then, neither is he that planteth any thing, neither he that watereth, but God that giueth the increase. So saith *Saint Iohn*, that he was not Christ, nor that Prophet, but the voyce of him that cryeth in the wilbernesse, and not worthy to vnloose the latchet of his shoes that shoulde come after him.

The power, whereby they did conquer the worlde, was not in them, but in the worde which

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which they preached. It is the power of God Rom.1.
 to saluation to euery one that belecueth. It is
 like a fire, and like an hammer that breaketh a Ier.23.
 stone. When ye receiued of vs the word of the 1. Theff. 2.
 preaching of God, (saith *Saint Paul* to the
Thessalonians) ye receiued it not as the worde
 of men, but as it is in deede the worde of
 God, which also worketh in you that belecue.
 The power of an earthly Prince is great. The
 wise man sayeth, The feare of a King, is like Prou.20.
 the roaring of a lyon. Yet is a Prince but
 mortall, and the lawe of a Prince is but mor-
 tall: it hath no power to force the conscience.
 But the worde of God doeth breake into the
 heart, it forceth a way into the conscience: it
 is sharper then any two edged sworde: it en-
 treth through, euen to the deuiding a sunder
 of the soule and the spirit, because it is the word
 of God.

For, it is not man, but God that speaketh,
 as *Christ* telleth the Apostles, It is not ye that Mal.10.
 speake, but the Spirit of your Father which
 speaketh in you. So sayeth the Prophet *Za-*
charie, Hee spake by the mouth of his holy Luke.1.
 Prophets, which haue bene since the worlde
 beganne. The Prophets, and Apostles, and ho-
 ly men of God were but instruments. It was
 God which gaue his holy spirit, which gaue
 them tongues to speake, and wordes to utter.
 Therefore said *Christ*, I will gine you a mouth, Luke 21.

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and wisdom, whereagainst all your adversaries shall not be able to speake, nor resist, Though men be but simple, yet the worde they deliuer, is mightie: though they be mortall, the worde of the Lorde endureth for ever.

Where this worde is receiued, it is fire, and burneth: it is a hammer, and breaketh the hardnesse of the heart: it is mightie in operation: it cleanseth the inner man: it openeth the conscience: it is a sauaour of life vnto life: it is the meanes of saluation. He that receiuerh this worde and beleuerh, shall be saued. This is the worde of reconciliation, God hath committed it vnto vs.

- If any hde this worde, he slayeth the people: He is a dombe dogge. Of such God saith,
- Ier. 23. Behold, I will come against the prophets, that steale my word every one from his neighbour. They are thieues and robbers. Woe be vnto you interpreters of the lawe: for ye haue taken away the key of knowledge, (saith *Christ*) ye entred not in your selues, and them that came in, ye forebad. And againe, Woe be vnto you Scribes, and Pharises, hypocrites, because ye shut vp the kingdome of heauen before men: for ye your selues go not in, neither suffer ye them that would enter, to come in. Of these, and against them God speaketh by the Prophet *Jeremie*, Wo be vnto the pastors, that
- Luke 11.
- Mat. 23.
- Ier. 23.

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that destroy, and scatter the sheepe of my pasture. And by the Prophet *Zacharie*, O Idole *Zach. 11.* Shepherd that leaueth the flocke. Thou hast eares, and hearest not: thou hast eyes, and seest not: thou hast a tongue, and speakest not: and a heart, but understandest not: thou art an idole. Christ saide to thee, feede my lambes, feede my sheepe, but thou carest not for them. Thou hast the rourne of an Euangelist, and Pastour, and Teacher: but thou gatherest not the saines together: thou doest not the worke of the ministerie: thou buildest not vpon the bodie of Christ. They shall perish in their wickednesse, but their blood will I require at thy handes.

Here note, this ministerie of the Church was not ordeined to offer sacrifice for forgiveness of sinnes. Whosoever taketh that office vpon him, he doeth wrong & iniurie to the death and passion of Christ. He onely is called of God *Heb. 5.* an high Priest after the order of Melchisedec. He onely, by his owne blood entred in once in *Heb. 9.* to the holy place, and obtained eternal redemption for vs. He onely with one offering *Hebr. 10.* hath consecrated for ever them that are sanctified. He onely hath said, *Consummatum est*, It is finished. The ransome or price for mans saluation, and for forgiveness of the sinnes of the worlde is payde in me, in my death vpon the Crosse. Of him alone, and onely of him

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Matth. 3. hath it bene spoken, This is my well beloued
 Sonne, in whome I am well pleased. And by
Esay. 53. *Esay*, With his stripes onely, we are healed. It
Eph. 2. is he onely which hath made of both, one. It
Colos. 1. is he onely, which did put out the hand writing
 of ordināces that was against vs: he euen tooke
 it out of the way, and fastened it vpon the
 Crosse. He alone, is our hie Priest, the Lambe
 of God, the Sacrifice for sinnes, the Altar, the
 Propitiation for sinners, and redeemer of the
 world. He onely hath appeased the wrath of God,
 He onely appeareth in the sight of God, to
 make intercession for our sinnes. All others
 whatsoeuer, Apostles, Prophets, Teachers,
 and Pastours, are not in office to offer any
 propitiatorie sacrifice: but are called to the mi-
 nisterie of the Saintes, to the edification of the
 bodie of Christ, & to y repairing of the Church
 of God.

Thus much of the holy ministerie of the
 Church, which standeth in the setting forth of
 the mysterie of our saluation, both by the
 preaching of the worde of GOD, and by
 the due and reuerent ministracion of the Sa-
 cramentes. The principallest parte of this of-
 fice, is to preach repentance, that so we may
 amende our liues, and bee conuerted vnto
 God. So *Iosel* the Prophet followed his
 ministerie, saying, Rent your heartes, and
 not your garmentes, and turne to the Lorde
 your

Ioc. 1.

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your God, for he is gracious and merciful, **So**
Saint Paul teacheth, that true circumcision is **Colof. 1.**
 by putting off the sinnefull body of the flesh:
 that it is in mortifying our members that bee
 on the earth, Fornication, vncleannesse, the **Col. 3.**
 inordinate affections, euil concupiscence, and
 couetousnes, which is idolatrie: that it is in put-
 ting away al these things, wrath, anger, mali-
 ciousnes, cursed speaking, filthy speaking out
 of your mouth: in putting off the olde man
 with his workes, and putting on the new, which
 is renewed in knowledge after the image of him
 that created him.

So *Iohn Baptist* sayd, Repent, for the king- **Mat. 3.**
 dome of God is at hand. Prepare ye the wayes
 of the Lord, and make his pathes strayght. **So**
 our *Sauour Christ*, when he began to preache,
 sayde, Amend your liues, for the kingdom of **Mat. 4.**
 God is at hand.

Therefore it wil not be amisse now, to speake
 of repentance, which some of late peeres haue
 chaunged into penance, and thereof haue al-
 so made a Sacrament. Here it behoueth, to
 rippe vp the whole life of man. There is not
 any man that liueth, and sinneth not. God
 sayeth, The imagination of mans heart is **Gen. 9.**
 euil from his youth. The *Prophete Ieremie*
 sayth, The heart is deceitful and wicked about **Ierem. 17.**
 all things, who can know it? *Saint Iohn* there-
 fore sayeth, If we say, that we haue no sinne, we **1. Ioh. 1.**
 deceiue

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- deceiue our selues, and trueth is not in vs. Of
 Rom.7. himselfe *Saint Paul* sayth, I knowe that in me,
 that is, in my flesh, dwelleth no good thing.
 Psal.38. Of himselfe the Prophet *Dauid* sayeth, There
 is nothing sounde in my flesh, because of thine
 anger: neyther is there rest in my bones, be-
 cause of my finnes. For mine iniquities are
 gone ouer mine head, & as a weightie burthen
 Psal.130. they are too heauy for me. He saith, If thou, O
 Lord, straightly markest iniquities, O Lorde,
 Prou.24. who shal abide it? So sayth the Wise man, A
 iust man falleth seuen times,

God is a righteous God, and the auenger of
 all them that offende. *Saint Paul* saith, The
 Rom.6. wages of sinne is death. And the Prophet *E-*
 Ezech. 18. *zechiel*, The soule that sinneth, shall die. For
 this cause then God ordeined the ministerie of
 his worde, and appointed certaine to this office,
 that they shoulde warne his people of their
 finnes, and feare them by the terrour of Gods
 assured displeasure, and heauie wrath. As is
 Esay.58. scene by that to *Esay*, Cry aloud, spare not: lift
 vp thy voyce like a trumpet, and shewe my
 people their transgressions, and the house of
 Iacob their finnes. So *Saint Paul* vnto *Timo-*
 2.Tim.4. *thie*, I charge thee before God, and the Lorde
 Iesus Christ, which shall iudge the quicke and
 dead at his appearing, and in his kingdome,
 preach the worde: be instant in season and out
 of season: improue, rebuke, exhort with all
 long

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long suffering and doctrine.

So woulde God haue our filth layde open before our eyes, that we might weigh and iudge our owne heartes, that euery man might make charge vpon him selfe, and say, I am an unprofitable seruant, my righteousnesse is as a foule and stained cloth. My soule hath sinned, and hath deserued to dye the death.

In this case, some fall into desperation, and say, as sometimes did *Cain*, My sinne is greater, then can be pardoned. God with-
Gen. 4.
draweth his merrie from me, I am vnworthy of it, I haue offended against the holy spirit of God: mine owne conscience accuseth me. I haue no parte in the kingdome of God, and of Christ: there is no sacrifice left for my finnes. Thus the wicked liue in trembling and agonie, as did *Cain*: thus they leaue their liue with horrour and miserie: so haue they no grace to repent, no taste nor feeling of the mercie of God.

But, the children of God, though they be wounded, yet they finde reliefe in the certaine hope of Gods mercie. Though they say, I am a sinner, my finnes are more in number then the heares of my head: I haue offended against heauen and earth: Yet they know that Christ came to call sinners to repentance, & that he healeth those that are sicke. That he said, Come vnto
Mat. 11.
me all yee that are wearie and laden, and
I will

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I wil ease you. For, what layeth he on his shoulders with ioy? Is it not the lost sheepe? Wherefoze doeth the woman light a candle, and sweepe the house, and seeke diligently, till shee finde it? Is it not for the peece of siluer which shee had lost? Quer whome had the father compassion, and ranne, and fell on his necke, and kissed him? Was not this done for him which was dead, but liued againe, and for him which was lost, but was found againe? The sonne of man came to saue that which was lost. And, There is ioy in the presence of the Angels of God, for one sinner that conuerteth,

Mat. 18.

Luke 15.

Psal. 130.

Ezech. 18.

1. Tim. 2.

Esa. 1.

Esa. 43.

God is merciful, and his mercie endureth for euer. So sayeth the Prophet *Dauid*, Mercie is with the Lorde. By the Prophet *Ezechiel*, I desire not the death of him that dyeth, sayth the Lord God. It is the will of God, that all men shalbe saued, & come to the knowledge of the truth. By *Esaie* the Prophet, God saith, If your sinnes were as crimson, they shalbe made as white as snowe. For I, euen I am he that putteth away thine iniquities, for mine owne sake, and will not remember thy sinnes. The children of God heare this, and are glad. They lift themselves vp in the faith of the mercie of God: they see the filthinesse of their sinne: they knowe though the wrath of God be kindled against sinne, yet he doth not utterly destroy those that haue sinned, but such as continue in their

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their finnes without repentance: they know God wil not despise an humble and contrite heart.

Therefore they say, Enter not into iudgement with thy seruant, O Lord, for no flesh is righteous in thy sight. Take away the iniquitie of thy seruant. They say, Why art thou heauie, O my soule, and why art thou vnquiet within mee? Waite on God: for I will yet giue him thanks for the helpe of his presence. They say, there is no condemnation to them which are in Christ Iesus. Though I shoulde walke through the valley of the shadowe of death, I will feare no euil; because thou art with mee. They say, If our heart condemne vs, God is greater then our heart. Thus are wee taught by the office of the ministrie, and by the worde of God, to see our selues, to know our weakenes, to repent our finnes, to beleue the forgiveness of our finnes, and to turne vnto God. Psal. 143.

We are taught to lay open and acknowledge our finnes, not to hide them, but to make confession of them. This is done two wayes: either in the secrete thought of thy heart before God, or els in the hearing and presence of men. *Dauid* made confession of his finnes before God, I acknowledged my sinne before thee, neither hid I mine iniquitie. I sayd, I wil confesse against my selfe my wickednes vnto the Lord, & thou forganest the punishment of my sinne. 1. Ioh. 3.

And

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Psal. 51. And againe, I knowe mine iniquities, and my sinne is euer before mee. Against thee, against thee only haue I sinned, and done euill in thy sight. Such a confessiō made *Daniel*, We haue sinned, and haue committed iniquitie, & haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements. For wee would not obey thy seruants the prophetes, which spake in thy name to our kinges, to our princes, and to our fathers, and to all the people of the land. Euen so the Prophet *Esaie*, Beholde thou art angrie, for wee haue sinned. Wee haue all bene as an vncleane thing, and al our righteousnes is as filthie cloutes, & we al do fade like a leafe, and our iniquities like the winde haue taken ys away. But nowe, O Lorde, thou art our father: Wee are the clay, and thou art our potter, and wee al are the worke of thine handes. This is true and Christian confession. We are required after this sort to examine our selues, and confesse our sinnes before God: who doeth not so, hee shall not finde mercie and forgiveness of his sinnes.

Iacob. 5. The other sort of confession made unto men, I doe not condemne. It may do much good, if it be well bled. *S. Iames* commendeth it among the faithfull, Acknowledge your faulces one to another, and pray one for another, that ye may bee healed. Wee speake of Priest or minister,

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offer, but of every one of the faithfull. Every Christian may doe this helpe vnto another, to take knowledge of the secret and inner grieffe of the heart: to looke vpon the wounde, which sinne & wickednes hath made, and by godly aduise and earnest prayer for him, to recouer his brother. This is a priuate exhortacion, and as it were a catechizing, or instructing in the faith, and a meanes to leade vs by familiar and speciall conference, to examine our conscience, and to espie wherein we haue offended God. The vse and practise hereof is not onely to be allowed, but most needefull and requisite, if so the superstition, and necessitie, and conscience, which many haue fondely vsed and put therein, be taken away.

That the Priestles shoulde heare the priuate confessions of the people, and listen to their whisperings: that every man shoulde be bound to their auricular confession, it is no commandement or ordinance of God. It is deuised and established by men, and was lately confirmed by *Innocentius* the thirde. The Church of God in the time of our elder fathers, was not tyed to any such necessitie.

Chrysostome saith, *Non dico, vt confitearis confertuo tuo peccata tua: dicito deo, qui curet ea.* Hom. 2. in psal. 50.
I will thee not to confesse thy sinnes to thy fellowe seruant, (that is, to the Priest) confesse them

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Hom. de
pœnit. &
confess.

Hom. 31.
ad Hebr.
vel Hom.
30. quære.

them vnto God, that may heale them. Againe he sayeth, *Cogitatione tua fiat delictorum exquisitio: sine teste sit hoc iudicium, solus Deus te consuetem videat.* Examine thy sinnes in thy heart within thee: let this iudgement be without witnes, let God onely see thee making thy confession. And againe, *Non dico tibi, ut te prodas in publicum, neque ut te apud alios accuses: sed obedire te volo Prophetæ dicenti, Revela Domino viam tuam. Apud Deum ergo &c.* I say not to thee, that thou openly shew forth thy selfe, nor that thou accuse thy selfe in the presence of others: but I wil haue thee obey God, which sayeth, Disclose thy wayes vnto the Lorde. Confesse thy sinnes therefore before God: declare thine offences, and make thy prayer for them before God, which is the true and righteous iudge. Make thy confession, not with the tongue, but in the record of thine owne conscience.

Like wise *S. Augustine: Quid mihi est cum hominibus, ut audiant confessiones meas, quasi ipsi sanaturi sint omnes languores meos? Curiosum genus ad inquirendam vitam alienam, desidiosum ad corrigendam suam.* What haue I to doe with men, that they shoulde heare my confessions, as if they could heale all my woundes, or diseases? They bee a curious sort, in searching out the life of others, and slouthfull in correcting their owne lyfe.
S. Ambrose

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S. Ambrose saith, Lauat lachrima delictum, quod De penit.
voce pudor est cōfiteri. The teare washeth away Petri Ser.
 that offence, which shame would not suffer to mo 46.
 confesse in speache. The Church of God in
Gracia, neuer receiued it. And *Erasmus* witnes-
 seth, it was not vsed in the tyme of *S. Hierome*.

Apparet tempore Hieronimi nondum institutam In scho. in
fuisse secretam admissorum confessionem. It ap- epitaph.
 peareth that in the tyme of *S. Hierome*, (which Fabiolz:
 was foure hundred yeres after Christ) secret
 confession of finnes was not yet ordeined.

And *Beatus Rhenanus*, a man of great rea-
 ding, saith: *Tertullianus de clancularia ista con-*
fessione admissorum nihil loquitur, neq. eam usquā
olim preceptam legimus. *Tertullian* speaketh
 nothing of this secret confession of finnes: and
 we reade not any where, that it was comman-
 ded in times past.

By these testimonies of *Chrysost.* *Augst.* *Ambro-*
se, & by y^e obseruation of *Erasmus*, & *Rhenanus*
 it may appeare, that this secreete cōfession in the
 eare of the Priest, hath not bene taken to be ne-
 cessarie: and that it is not of Gods determinate
 appointment, but an ordinance of man. As the De penit.
 glose vpon the decrees something plainly con- dist. 5. in
 fesseth: *Alektus dicitur, confessionem institutam* penit. in
fuisse a quadam vniuersalis ecclesie traditione, glosa.
potius quam ex noui vel veteris testamenti au-
thoritate. It is better saide, that confession was
 appointed by some tradition of the vniuersall

3.6.

Church

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Church, then by any authoritie, of commande-
ment of the new, or olde testament.
Nowe in a worde or two, I will somewhat
speake of satisfaction or recompence for offences
which we haue done, whereby we satisfie, & make
amendes to the ful contentation of him that is
Exod. 21. offended. Such a recompence the lawe required,
An eye for an eye, a tooth for a tooth: a hande
for an hande: a foote for a foote. Such a-
mendes, for such harme, so much for so much: &
this was accounted due and laweful satisfac-
tion.

This is of two sortes, either that which is
done vnto God, or that which is done vnto men.
We are neuer able to satisfie, and make amendes
vnto God. We must alwayes confesse, that we
are vnprofitable seruants, & unworthy to stand in
his presence: & by no meanes able of our selues,
to make recompence for that we haue offended
him. Our onely and ful satisfaction for our tres-
pases done against him, is the blood of our sa-
uour Iesus Christ.

The thief vpon y^e crosse, called vpon Iesus, Lord
remēber me when thou comest into thy king-
dome. He knew he had offended God, but found
not how he might make amendes, otherwise che
by the righteousnes of Christ. Iesus answered
him, verely I saye vnto thee, to day thou shalt
be with me in paradise. To daye, that is, by
and by. Hee refuseth him not, nor feareth him
that

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that God will refuse him, because he had done amisse, and made no recompence: but promileth him, because he repented, and beleetued, that hee shall bee saued. Paul was thowen downe a persecutor, and rapped vp a preacher. What amendes might he make in so shor̄t time?

Saint Ciprian saith, Sanguis tuus, O Christe, non queris vindictam. Thy blood, O Christ, loo. *Cipria. de passione domini.*

keeth not for any reuenge. And saint Ambrose, *Lachrimas Petri lego; satisfactionem non lego.*

I reade of Peters teares, but I reade nothing of any satisfaction he made. For our whole life cannot sufficiently acquite vs from the guiltines of one sinne: much lesse is any man able to worke or deserue þ̄ forgiuenes of al his finnes.

The only things that God requireth of vs when we haue sinned, are that wee sorowe for our finnes, and amend our liues. So John the Baptist spake to the Phariseis, Bring forth fruite *Matt. 3.* worthy amendment of life. So saint Paul *Eph. 4.* calleth the Ephesians to make recompence for their former naughtines: Cast of lying, and speake euery man the trueth vnto his neighbour. Let him that stole steale no more: but lee him rather labour, and worke with his handes the thing that is good. O ther recompēce, God looketh not for at our handes.

But, when the godly haue taken offence at any our doings that are euil, wee must giue all

3.ii. heede

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heede to contente their mindes, & reconcile our selues againe vnto them. It hath bene an ancient order in the Church of God, that, if any had openly offended the cōgregation, he should come openly againe before them to sacrifice them by amendes. There he fel down on his knees, confessed his fault, wepte, and launited for it: prayed the brethren that they woulde forgiue him, and would also praye vnto God to be merciful vnto him. There the whole congregation fel down before God: their heartes moulted: their eyes gushed out in teares: they helde vp their hands: prayed together for him, and gaue thanks to God, that their brother which had bene lost, was found againe. Such satisfaction was it, which hath bene made to the Church of God.

James. 5.

The last of those which some haue of late misused, and counted one of the sacramentes of the Church, is Extreme vnction. And this they haue founded vpon the words of *S. James*, Is any sicke among you? let him cal for the elders of the Church, and let them praye for him, and anoint him with oile in the name of the Lord, and the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if he haue committed sinne, it shalbe forgiven him.

For the better vnderstanding of which words, consider that God is mercifull to the sonnes of men, and sheweth forth his mercie at sundrie times by sundrie waies, And, to leaue the exam-
ples

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ples of the olde testament: in the time of the Gospel, he hath giuen to some y^e gift of tongues, and hath made them able being simple men, to speake the wondrous worke of God in tongues which they neuer learned. To some, he hath giue the gift of power, and of the operation of great workes. By this power, many signes and wonders were wrought by y^e hands of the Apostles. At the worde of *Peter*, *Ananias* and *Saphira* his wife, fel down dead. In this power *Paul* stroke *Elimas* the soycerer with blindness. A.C. 5.
A.C. 13.

To some he gaue the gift of healing. By this *S. Peter* healed a man which was a creeple from his mothers wombe, and saide, In the name of Iesus Christ of *Nazareth*, rise vp and walke: and he tooke him by the right hande, and lift him vp, and immediatly his feete and ancle bones receiued strength. They were able to make the blinde, see: the lame, to walke: the leapers, to bee cleane: the dead, to receiue life againe. For when he sent forth his Apostles to preach, Christ gaue the power agaiſt vncleane spirits, to cast them out, and to heale euery sickenes, and euery disease. Mat. 10.

These things they wrought, sometimes by their shadowe, as many were healed by the shadowe of *Peter*: sometimes with their worde: sometimes with handkerchises: sometimes by laying on of handes, and by touching: sometimes with oyle, as is in the sixth of *S. Marke*, Marke 6.

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they cast out many deuils: and they anointed many that were sicke with oyle, & healed the: euen as Christ also by many sundrie wayes healed many. He healed sometimes, though he were absent: sometimes by his worde: sometimes by mourning and sorowing: sometimes by his garment: sometimes by touching: sometimes with spittle, & dust: for at that time the Church had the especial gift of working miracles.

Therefore *S. James* putteth them in minde, that they despyse not to vse the meanes which God hath appointed: that whosoener falleth into sicknes, he call for the Elucers, and that they vse their gift of healing, and anointe him with oyle, because it hath pleased *G. D.* thereby to worke healch. This was the maner and order of these times. Eue as Christ bled dust and spittle: so *S. James* willeth them to vse oyle for the restoring of healch. As the *Corinthians* did abuse the gift of tongue, and were taught by *S. Paul* how to vse it better: so did many abuse y^e gift of healing, & were therefore warned by *S. James* how they should vse it better. As the gift of tongues was not to last for euer, but only for a time: so y^e gift of healing was not to continue euer, but for a time. Christ saith, When thou fastest, anoynt thine head, and wash thy face. He doth not in these wordes giue an vniuersal commandmēt, that must euer be kept in our fasting, that wee vse the ceremonie of anointing: but, meaneth thereby,

therely, that in our faste wee be fresh and mery. Euen so *S. James*, in saying, anoynt him with oyle, doth not set downe an order, wherunto he would haue the Church of God tied for euer: it is not an vniuersal commandement, that the after ages should do the like: but onely a particular ordinaunce for the time, to vse the gift of healing. This is the meaning of his wordes.

Let vs marke what abuses haue grown by mistaking them. *S. James* speaketh of bare and simple oyle. They understande it of their oyle, which they consecrate, and halowe in vnadvised order. For, these wordes the Bishop vseth when he consecrateth it. *Aue sanctū oleum, chrisma, balsamum.* Haile O holy oyle, and chrisme, and balsame. Againe, *exorciso te immunde spiritus in nomine patris, & filij, & spiritus sancti: ut recedas ab hoc oleo, ut possit effici vñctio spiritalis, ut spiritus sanctus possit in eo habitare.* I adiure thee thou vncleane spirit, in the name of the father, and of the sonne, and of the holy ghost, that thou depart from this oyle, that it may be a spiritual oyntment, and that the holy ghost may dwell in it. Againe, *Emitte quesumus, sancte pater, spiritum sanctum paracletum tuum de caelis in hanc pinguedinem oliue, ad refectiōē corporum, & sanationem animarum.* O holy father, we beseech thee, send downe thy holy spirit y comforter from heauen into this farnes of the oliue, to the refreshing of body and soule.

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In like sorte they are taught to praye ouer the sicke, *Per hanc sanctam unctionem, & suam piissimam misericordiam ignoscat tibi deus, ut per hanc unctionē habeas remissionem omnium peccatorū.* By this holy anointing, & by his great mercie, God pardon thee, that by this anointing, thou maiest haue remission of al thy finnes.

I deuiſe not these things, I imagine them not of my selfe, nor repute them vntruely. The Byshop in such wordes bleſseth the oyle: & with such wordes doeth the Priest anoynt the sicke with oyle: In their bookes it is easie to bee seene. Nowe iudge you, if this were *S. Iames* doctrine, or, if this order were kept in þ Church in the time of the Apostles. Would you thinke that *S. Iames* gaue curtesie by bowing his bodie, and saying *Aue* to the oyle? did hee speake wordes of conuersion to giue sooth the euill spirit? would he euer saie, that the oyle doth heale both bodie and soule? or, that remission of al finnes is giue by anoynting? *S. Iames* knew, that remission of finnes is not giuen by any creature: that there is no name in heauen or earth, by which we are saued, but the name of Iesus onely: that the holy ghost reſseth not, nor dwelleth in oyle, but in the hearts of the faithful: that God giueth health, not in respect of the corruptible creature, but at the prayers of the Church, which are offered vp to him by his sonne, our sauour. So great difference is there betwene the

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the late meaning, and the meaning of *S. James*:

Such vse of y^e ople we haue not, neither doth the Church of God allowe it. Yet holde we the rule of the Apostle in the vilitation of the sicke: When any is sicke among vs, the Minister cometh vnto him, and discretely instructeth him in what soe hee shoulde prepare him selfe to depart this life, and so leaueh him to comfozt, and labourerh to make him strong in the certaine hope of euerlasting life,

Thus he saith: Brother, you are entring the way of al flesh. Al y^e sonnes of *Adam* are heires of this sentence of God vpon *Adam*, thou arte duste, and to dust thou shalt returne. Man that is boine of woman, is of shor^t continuance, and ful of trouble: He shooteth soorth as a floure, & is cut dotune: he vanissheth also as a shadowe, and continueth nor. Humble thy selfe vnder the mightie hand of God. He is our good father, & doth correct those children whome hee loueth. Blessed is he, whom the Lord doth chastise, and instructe in his wayes,

Here is the prooffe & trial of your patience, & saith: remember the patience of *Iob*, in al his miseries he praised y^e name of the Lord. Although (saith hee) he shoulde kill mee, yet wil I put my trust in God. Although my bowels bee consumed within mee, and my members of my body bee rent a sunder, and the pangues bee neuer so great, yet can I not but trust in him. Loue not
the

1. Ioh. 1.

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- the world, nor y^e things that be in the world. The world passeth away, & the lust therof. The wise man saith, I haue cōsidered all the workes that
Eccles.1. are done vnder the sunne, & behold, al is vanitie & vexation of spirit. Againe, great trauel is
Eccles.40. created for al men, & an heauie yoke vpon the sonnes of Adā, frō the day that they goe out of their mothers wombe, til the day that they returne to y^e mother of al things. Christ hath therefore willed vs to wake, & be readie, because wee know not in what houre our master will come.
Reuel.16. He saith, Behold, I come as a thief: blessed is he which watcheth & keepeth his garments, least he walke naked, and men see his shēthēssē.

Examine your selfe, consider howe, and in what thinges you haue offended God, make a true and humble confession of your sinnes: say with *Dauid*, I haue sinned against the Lorde, and I will confesse against my selfe my wickednesse vnto the Lord. Cal to minde how you haue gotten your goods, how you haue used thē, & whether you haue delighted in thē, or put any confidence in thē. Call to minde how you haue taken care for your children & seruantes, if by your good meanes they haue bene nourished in the feare of y^e Lord. In these, & such other parts of your life, lay open your sinnes, let them come forth before you, acknowledge thē against your selfe vnto the Lord: say boldly, because you may say it truly, I am an vnprofitable seruant, I haue

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haue not done that which I ought to haue done: there is no good thing dwelling in mee: the lawe in my members hath preuailed against the lawe of my minde. It can not bee, but God will cast his eyes vpon you, and wil heare you, and will pardon the wickednesse of your sinnes.

What wanteth in you to the fulnesse of righteousness, is already satisfied in the righteousness of Christ. God hath saide, and sworne, As I Ezech. 33.
 line saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way, and liue. And againe, if the wicked will Ezech. 18.
 returne from all his sinnes that he hath committed: all his transgressions that he hath committed, they shal not be mentioned vnto him. The Lord is full of compassion & mercie, For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him. As farre as the East is from the West, so farre hath he removed our sinnes from vs. Christ himselfe saith, God Iohn 3.
 so loued the world, that he hath giuen his only begotten sonne, that whosoever beleueth in him, should not perish, but haue life euermlasting. And S. Paul, God setteth out his loue to Rom. 5.1
 ward vs, seeing that while we were yet sinners, Christ died for vs, much more then being justified by his blood, we shalbe saued from wrath through him. Thus in time of sickness are we put in minde, to examine & biew our sinnes, & to solace our selues in y bloodshedding of Christ.
 Farther

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Further, he that is sicke, is counsailed to call to minde, what any man hath trespassed him, & to forgive them: because God is γ God of loue: and if any man hate his brother, hee abideth in death: and we are commanded to saie, forgive vs our trespasses, as we forgive them that trespass against vs: and if we do forgive men their trespasses, our heavenly father wil also forgive vs. But if we do not forgive men their trespasses, no more wil our heavenly father forgive vs our trespasses. That so, al we which are redeemed with one price, by the precious blood of the blesped lambe, may ioyne together as partakers of one inheritance, and the children of one father, and so goe forwarde to one glorie by one way, and become al one in Iesus Christ our Lord.

In this case, the good father calleth his sonne vnto him, and exhorteth him in this maner. My sonne, hearken vnto me: these be the last words, which I shal speake vnto thee. Thou seest in me the weakenes and decay of flesh: thou shalt be, as I am now. One passeth before another, the world and the beautie thereof fade away, and come to an end. Trust not the worlde, it wil deceiue thee: walke aduisedly: knowe γ thou shalt giue an accompt of thy doings. For we must al appeare before the iudgement seate of Christ, that euery man may receiue the things which are done in his body, according to that hee hath

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hath done, whether it be good or euill.

Deceiue no man by wrongful dealing: increase not thy goods by extortion, nor by vsurie: he that giueth his monie vnto vsurie, shall not enter into the tabernacle of the Lord. Hee that taketh vsurie of his neighbour, killeth him without a sword. The Lord will auenge it: hee will not blesse il gotten goods: they can not prosper: they wil neuer continue, nor remaine vnto the third heire.

My sonne, in al thy doings feare the Lord. If thou feare the Lord, thou shalt prosper, & in the day of thine ende, thou shalt bee blessed. Medle not much with other mens busines, least thou be entangled with controuersies: abhorre the slanderer and double tōgued. Let my doings which am thy father, be euer before thine eyes. Those fewe goods which I haue, were truly gotten. I haue not gathered them of the teares, and heauines, and undoing, or hindering of any. Be faithful to thy wife, and besides her knowe none other. Helpe thy neighbour according to thy power: and turne not thy face from the poore & needie. Be merciful after thy power. If thou hast much, giue plenteously: if thou hast litle, do thy diligence gladly to giue of that litle. Be not slowe to visite the sicke: whatsoeuer thou takest in hande, remember the ende, and thou shalt neuer do amisse.

As for me, I haue passed the vanities and miseries of

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series of this worlde. The Lord hath giuen, and the Lord taketh away, blessed bee the name of the Lord. He is the Lord my God, let him doe with me, as it seemeth good vnto him. I knowe that this shal hasten my saluation: And that Christ shalbe magnified in my bodie, whether it be by life, or by death. I haue not so liued, that I am ashamed to liue: neither am I afrayde to die, for we haue a gracious Lord. I know, that if my earthly house of this tabernacle bee destroyed, I haue a building giue of God, that is, an house not made with hands, but eternal in y^e heauens. They that die in the Lord are blessed, they shal rest fro their labours. Christ is vnto me both in life, and in death, aduantage. In such sort do the Godly prepare them selues to their iourney out of this life.

Then the minister prayeth, that hee may bee constant in this faith: he strengtheneth him, & confirmeth him in it. Hee exhorteth the sicke to commende him selfe vnto God: he prayeth vnto God, that he will giue his Angels charge ouer him to keepe him and defende him, that hee fall not into temptation. He teacheth him to saye, O Lord, in thee haue I trusted, let me neuer be confounded. Come Lord Iesus, come, and take mee vnto thee: Lord, let thy seruant depart in peace: thy kingdome come. I am thy sonne, thine am I, O saue me: into thine hands, O Lord, I commende my spirit, thou hast redeemed mee, O Lord

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Lord God of trueth. In this state he dieth, and hath his eyes alwayes fastened vpon God, and so seeth, how in deede, the dead are blessed which die in the Lord.

Thus both the Church of God instruct all men to liue, and to die, and to bee in readines. Thus are the sicke among vs anoynted with the inner & inuisible oyle of the mercie of God. Thus are they put in minde to haue the oyle of faith, and of a good conscience, and that their lampes may euer be burning, that so they may enter in with the bridegrome: that the day spring from an high, may visite their heartes: and that it may be said vnto them, come ye blessed of my father, inherit ye the kingdom prepared for you, from the foundations of the worlde.

FINIS.

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